

NEW SERIES

VOL. XV, No. 2

THE CLERGY REVIEW

AUGUST, 1928

FATHERS' RECREATION R
PLEASE DO NOT TAKE T
PRIVATE ROOM

CONTENTS INCLUDE

FOR SO IT IS WRITTEN ; OR SOME TEXTS
THAT ARE MISUSED

BY REV. B. V. MILLER

FR. DE RAVIGNAN'S POWER AND SECRET
AS A PREACHER

BY REV. GEORGE BURNS, S.J.

CASUS CONSCIENTIAE FOR THE
CLASS-ROOM

BY REV. JAMES M. THOMPSON, C.M.

HOMILETICS

BY VERY REV. JOSEPH SMITH, C.P.

NOTES ON RECENT WORK

I—MORAL THEOLOGY II—HOLY SCRIPTURE
III—PHILOSOPHY

QUESTIONS & ANSWERS

REVIEWS, &c.

LONDON

BURNS OATES & WASHBOURNE LTD.

PUBLISHERS TO THE HOLY SEE

43-45 NEWGATE STREET, E.C.1

Price Two Shillings Net

Fifty Contributors to **THE TABLET** in 1937

Donald Attwater
 Hilaire Belloc
 J. L. Benvenisti
 W. J. Blyton
 Tancred Borenius
 James Brodrick, S.J.
 Dom Christopher Butler
 Abbot Cabrol, O.S.B.
 Algernon Cecil
 Rupert Croft-Cooke
 Anthony Crossley, M.P.
 M. C. D'Arcy, S.J.
 Reginald Dingle
 H. O. Evennett
 Archbishop Goodier, S.J.
 Graham Greene
 T. S. Gregory
 Waldemar Gurian
 Cecily Hallack
 M. V. Hay
 Christopher Hollis
 Philip Hughes
 Gyles Isham
 Reginald Jebb
 J. M. N. Jeffries

Douglas Jerrold
 H. J. T. Johnson
 Ronald Knox
 Shane Leslie
 P. C. Loftus, M.P.
 Arnold Lunn
 Vincent McNabb, O.P.
 C. C. Martindale, S.J.
 David Mathew
 J. Lewis May
 E. C. Messenger, Ph.D.
 J. B. Morton
 Alfred Noyes
 Sean O'Faolain
 Richard O'Sullivan
 E. Allison Peers
 Gil Robles
 R. H. J. Steuart, S.J.
 G. Temple
 W. R. Thompson, F.R.S.
 Herbert Thurston, S.J.
 Michael Trappes-Lomax
 F. M. R. Walshe
 E. I. Watkin
 Douglas Woodruff

Send a postcard for free specimen copy to-day

The Tablet, 39 Paternoster Row, E.C.4

C

to
cas
is
Ho
hav
int

to
La

Ma

Subs

THE CLERGY REVIEW

Chairman of the Editorial Board :
Most Reverend Archbishop Downey

Editor :
Very Reverend T. E. Flynn, V.F.

Submission of articles of direct practical interest to the pastoral clergy is invited. Submission of cases in Moral Theology, Canon Law, and Liturgy is invited, also *dubia* in Dogmatic Theology and Holy Scripture. Correspondence on solutions that have appeared, and on any matters of pastoral interest, is invited.

Matter offered for publication may be sent direct, to save time, to the Editor at St. Mary's, Chorley, Lancs.

Other correspondence should be sent to the Manager,

THE CLERGY REVIEW
BURNS OATES & WASHBOURNE LTD.
43-45 NEWGATE STREET, LONDON, E.C.1

Subscription Rates for twelve monthly numbers :

£1 OR FIVE DOLLARS POST FREE
SINGLE NUMBERS TWO SHILLINGS

TABLE OF CONTENTS

AUGUST 1938

ARTICLES :

	PAGE
(1) For So It Is Written ; or Some Texts That Are Misused	95
By REV. B. V. MILLER, D.D., Ph.D.	
(2) Fr. de Ravignan's Power and Secret as a Preacher	112
By REV. GEORGE BURNS, S.J.	
(3) Casus Conscientiae for the Class-room	124
By REV. JAMES M. THOMPSON, C.M., M.A.	

HOMILETICS :

The Sundays of September	136
By VERY REV. JOSEPH SMITH, C.P.	

NOTES ON RECENT WORK :

(1) Moral Theology	148
By VERY REV. CANON E. J. MAHONEY, D.D.	
(2) Holy Scripture.	153
By VERY REV. MGR. BARTON, D.D., L.S.S., Consultor to the Pontifical Biblical Commission	
(3) Philosophy	158
By VERY REV. T. E. FLYNN, V.F., Ph.D., M.A.	

QUESTIONS AND ANSWERS :

(1) Burial of Non-Catholics	164
(2) Missa Pro Populo	166
(3) Incense at Missa Cantata	167
(4) Eucharistic Fast	168
By VERY REV. CANON E. J. MAHONEY, D.D.	

ROMAN DOCUMENTS	170
---------------------------	-----

CHURCH MANAGEMENT	178
-----------------------------	-----

BOOK REVIEWS	181
------------------------	-----

The CLERGY REVIEW

NEW SERIES.

VOL. XV, No. 2.

AUGUST, 1938

FOR SO IT IS WRITTEN ; OR SOME TEXTS THAT ARE MISUSED

ONE of the charges made against us, is that we give too much importance in our teaching to isolated and misinterpreted texts of Scripture, and even use them as a foundation for, or at least, to bolster up our dogmas. This seems a queer accusation to be brought by Protestants, especially when we consider the history of Protestantism in this country and recall how, at the time of the Reformation, as the chroniclers tell us, scriptural texts were bandied about and discussed in street and tavern, and every apprentice and cobbler became a theologian. And, of course, it is a false charge, as every Catholic knows. Yet there is in it some small element, a slight modicum of truth, or at least, of apparent truth.

What I mean is this. Accepting, as we do, our dogmas on the word of God, speaking through His Church, we then naturally seek to find them, in the developed or undeveloped state, in the sacred Scriptures. In doing this there is a tendency, not always as well controlled as it should be, to find what we are looking for, rather than what is actually there. Hence in sermons, in spiritual books, and in the "proofs from Scripture" of our theological manuals, it not seldom happens that more is discovered in a text than it really contains, and that it is burdened with a greater load of doctrine than it can rightly bear. When things are looked at in their proper light, the fault is seen to be not a very grievous one ; nor is it likely to do anyone any great harm. Still, if it is a fault it should be cured ; moreover, to the inerrant Scriptures is due the tribute of truthful interpretation, hence it may not

be without interest, and, possibly, some utility if we examine a few of the texts that are misused.

Let us take first St. Paul's well-known words: "If Christ be not risen again then is our preaching vain . . . if Christ be not risen, your faith is vain" (I Cor. xv, 14, 17).

How often, in sermon and book, is this text alleged as proof and justification of the assertion that Christ's resurrection is the foundation of our faith, or that it is the supreme argument and final motive of credibility for his divinity! With certain writers—not the most thoughtful—this has become almost a commonplace, and, reading the reports of Easter sermons, we are nearly sure to find that some long-suffering congregation has been told that the Resurrection is the foundation of the Catholic's faith, and the greatest human and natural argument for his belief in Christ's divinity. But is it? And does St. Paul say so?

The questions are not without their importance. Though connected they are distinct. If the answer to the second question were in the affirmative, then, of course, we should have to answer "Yes" to the first as well, and our only task would be to show that it is so. On the other hand, we might have to say "yes" in the former case and "no" in the latter.

To answer the first question then we must distinguish between two classes of believers. On the one side we must put the Apostles and early disciples, all, in short, who were personally acquainted with Jesus and had seen the Risen Christ. This group includes, of course, St. Paul, even though, as far as we are aware, he did not know Jesus during his mortal life. To this group we may add, I think, some, probably most, of the second generation of Christians, those, that is, who were brought to the faith through the preaching of the Apostles and original disciples. For obvious reasons Our Blessed Lady cannot be

included in this class : she is in a class by herself. Again although our argument touches most directly the Apostles and all who knew Christ in the flesh, it applies, *mutatis mutandis*, to all in this class. The other class of believers comprises everyone else, including ourselves, with some few possible exceptions who need not be considered.

Now it is clear from the Gospels that the Apostles' faith in Christ's divinity passed through various stages. These different stages we need not follow, but it is evident it had taken root and grown to—shall we say?—maturity by the time of St. Peter's confession : "Thou art the Christ, the Son of the living God" (Mat. xvi, 16). It is equally evident that their faith was adversely affected by the Passion and Death. To say that they wholly lost it would, I think, be to go beyond the evidence, although this has been maintained, but we shall be keeping well within it if we say that they lost something of the certainty and firmness that should characterize true faith. Then with the Resurrection, or rather, with the evidence offered by the empty tomb and Christ's appearances to them, their faith was restored in all its fullness and firmness, never again to waver. In their case then, we may rightly say that the Resurrection, of which they had such clear, sensible proof, ocular, aural and tactual, was the supreme motive of credibility, the final rational argument on which their firm faith in Christ's divinity depended. They did not *believe* the Resurrection ; they had proof of it ; but from it they passed on to belief in Christ's divinity. As St. Gregory puts it, speaking of St. Thomas : "*Aliud vidit, aliud credidit. . . . Hominem ergo vidit, et Deum confessus est.*"¹

Here, then, taking due account of what must be remembered as to the formal object of faith and the defectuousity of the metaphor, we may say that the Resurrection was the foundation of the Apostles' faith.

¹ *Lect. IX Brev. in festo Sti. Thomas.*

A similar conclusion would seem to be valid in the case of those who believed through the preaching of the Apostles. The process of faith was not the same, for they *believed* in the Resurrection of which they had no personal cognizance ; but accepting this on the testimony of the Apostles as human and trustworthy witnesses, it was their supreme motive of credibility for faith in Christ's divinity. I do not say that this is true of all. We simply do not know. But it seems probable, and would, undoubtedly, apply to many.

But from then onwards the situation began to change so that it could no longer be said that the Resurrection was the foundation of faith or the ultimate motive of credibility for belief in Christ's divinity. It can, of course, be argued that, while it is an article of faith under one aspect, it is a motive of credibility under another, just as are many other historical events recorded in the Gospels, such as Christ's miracles, the founding of the Church and so on. That is true, but, since a grain of fact is worth an ounce of theory, let us appeal to experience, our own and that of others. If we consult "cradle" Catholics—or "cradle" Christians, that is, orthodox and believing Protestants—how many of us can say that, analysing the bases and the logical processes of our faith, we believe that Jesus is God because we know, or because we believe that he rose from the dead ? How many of us first managed to convince ourselves that, as a matter of human history and on the testimony of the Gospels as historical documents, he rose from the dead, and then used that human historical fact as a motive of credibility in his divinity ? If there is any *because* in it at all, that is, any dependence of belief in one truth upon belief in the other, most of us—but I speak here under correction—would say that we believe he rose from the dead, because we believe that he was God and that, therefore, his body could not see corruption. I can hear someone objecting : "Oh,

but if I did not believe in the Resurrection I should not believe in Christ's divinity." Quite so, but nothing follows against my thesis, for I might quite as truly say that if I did not believe in the Real Presence I should not believe in the divinity. But no one would advance the Real Presence as the foundation of our faith.

But, in point of fact and as a general rule, there is no *because* in the matter at all, no causal link, and therefore there is no foundational relation between our divine faith in the one truth (Christ's divinity), and our human belief in the other, that is, our acceptance of the Resurrection as a humanly attested fact of history. We accept both truths together, believing both by divine faith, while our motives of credibility may vary indefinitely. In one person they are generally different in childhood and in full age, and they are seldom if ever the same in the unlettered peasant and the trained thinker. As for converts from infidelity, as far as we can judge from their own stories, those who have first convinced themselves of the Resurrection as a humanly attested truth of history and thence, as from the final motive of credibility, passed on to faith in Christ's divinity, are very few indeed. To say of them in the mass that the Resurrection was the foundation of their faith would be simply untrue. How about all those pagans who have been converted through witnessing the virtues, and especially the fortitude of the martyrs? Even making full allowance for the vivid imaginations of the writers of spurious *Acta Martyrum*, we cannot get rid of all these converts, and we cannot pretend that the Resurrection was, in any way, the foundation of their faith. If we want the authority of the theologians, St. Augustine and St. Thomas should suffice. The former tells us that he would not believe the Gospel unless he were urged thereto by the authority of the Catholic Church¹ while the latter, giving five

¹ *Cont. Ep. Manich.* ch. 5, no. 6. *Ench. Pat.* 1581.

reasons why the Resurrection was necessary, mentions as the second that it was "*ad fidei nostrae instructionem ; quia per ejus resurrectionem confirmata est fides nostra circa divinitatem Christi*".¹ However *instructio* be translated, it cannot be taken as foundation or motive of credibility. The other four reasons are not here to the point. Finally we find no support for the assertion we are impugning in that Chapter III (*De fide*) of the *Constitutio de fide Catholica* drawn up by the Vatican Council (Denz.-Bann., 1789-1794), wherein mention is made of the *argumenta revelationis* and the motives of credibility. The list given is not, it may be said, complete, while the argument from silence is very seldom, if ever, conclusive. But if the Resurrection were really the foundation of our faith and the principal motive of credibility, we should surely expect to find a special place here given to it. But it is passed over in complete silence, or at most, is simply mentioned implicitly as being included in the miracles of Christ.

If, therefore, Christ's Resurrection be not the foundation of our faith, it is clear that St. Paul does not say that it is ; and we naturally want to know what he does say and what he means.

As everyone knows, Christ's resurrection and that of the just in and through Christ were two of the main truths of St. Paul's gospel. As for the former it was certainly, as we learn from the story of his conversion, his supreme motive of credibility and the foundation (provided this be understood in the right sense) of his faith. We need not labour this point. And so constantly and insistently did he harp upon this topic in his preaching, so emphatic was his testimony, so detailed and clear his appeal to living witnesses, that we may well admit that it was the same for some of his converts also. We cannot be sure of this. If it is true it makes no difference to our contention ; but

¹ *Sum. Theol.* III, 53, 1, c.

the admission is only hypothetical, for after all, St. Paul preached the life and miracles of Christ, as well as his death and resurrection. Now at Corinth there were some among his converts (who for the greater part had been Pagans) who, while fully believing that Christ had risen from the dead, had still some doubts about their own future resurrection. We know from St. Paul's experience at Athens and elsewhere that this was a hard doctrine for the Greeks to accept. So in his first epistle to the Corinthians he sets about the task of removing their doubts. And the argument he uses is the unbreakable connection between Christ's resurrection (which they admitted) and that of the just (his argument applies to the just only), the impossibility of one without the other. "But if there be no resurrection of the dead, then Christ is not risen again" (xv, 13). And see the consequences of this. "And if Christ be not risen again, then is our preaching vain, and your faith is also vain" (v, 14). He does not yet say why, but goes on to add another terrible consequence: "Yea, and we are found false witnesses of God, because we have given testimony against God, that he hath raised up Christ; whom he hath not raised up if the dead rise not again; for if the dead rise not again, neither is Christ risen again" (vv. 15, 16). Then he comes back to his former statement: "And if Christ be not risen again, your faith is vain." But this time he gives a reason: "For you are yet in your sins." How does the reason prove the assertion? Because, as he goes on to say, if Christ be not risen, his work is not finished; he has not triumphed over the last enemy, death; he does not reign over all; in a word, redemption is not complete. He does not explicitly give any reason for the statement, "then is our preaching vain", but the same reason holds good; we have preached redemption, but if Christ be not risen, there is no redemption. Thus runs the Apostle's argument. Nowhere does he say or assume that the

Resurrection is the foundation of our faith in the sense of being the supreme motive of credibility.

I have spent a considerable time over this text because it seems that the fallacy attacked is important in itself, and may, in some cases, have far-reaching consequences. Wishing to say nothing that could be looked upon as unorthodox, I submitted what I had written to a well-known theologian. While agreeing with my interpretation of St. Paul's text, he did not feel so sure about what I had said about the Resurrection considered as a motive of credibility. "Did not Jesus himself, he asked, make of his Resurrection a sort of 'test case', when he spoke of the 'sign of Jonas the prophet'?" Were the criticism valid, it would be fatal. But I do not think that it is. If Christ meant "I shall give you this sign (my resurrection), and when you, and all who come after you, shall see this sign, but only then and not till then, you will have a foundation for faith in my divinity, and the supreme motive of credibility"—if Christ meant to say this, it is quite clear that I am all wrong. But I think it evident that he did not mean anything of the kind. This "sign of Jonas the prophet" is spoken of in Matt. xii, 39 and xvi, 4, and Luke xi, 29.

Now, in the first place it seems evident that Christ's words are directed to that generation, to the unbelievers of that time, and that they are not meant for us, except perhaps in a restricted sense to be mentioned later. It is the Scribes and Pharisees and Sadducees (Mt.) and the crowds (Lk.) who seek a sign from heaven, and in each case, it is a perverse, wicked and adulterous generation, according to Christ. There is no indication that he is speaking to all future generations.

Again, although he promises them the sign of Jonas the prophet and implies that they will be inexcusable if they do not accept it, he does not imply that, until they receive this sign, they need not believe

because, without it, their belief would be foundationless. In fact, on more than one occasion he appealed to his works as a sufficient motive of credibility. "Though you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father" (John x, 38). "Believe for the very works' sake" (John xiv, 12). In order to find a foundation for faith there was no necessity to wait for the Resurrection. The "sign of Jonas the prophet" can, then, apply to us only in this sense that, when perceived by us, it is a fully adequate and objectively sufficient motive of credibility making unbelief inexcusable, but it cannot apply in the sense that it is a necessary motive, without which our faith will be without foundation and without an objectively sufficient motive of credibility.

The same chapter of the same epistle provides us with another much abused text: "For star differeth from star in glory: so also is the resurrection of the dead" (I Cor. xv, 41, 42). This is commonly quoted as showing that in heaven the elect enjoy different degrees of accidental glory. Michel, for example, tells us that "St. Paul says that the elect will differ from one another as star differs from star (I Cor. xv, 41)".¹ And Fr. Prat, on whom one can usually rely for soundness and sobriety, but who seems here to have nodded, thus comments on this passage: "The transformation common to all the saints by no means excludes variations in their individual glory. . . . Plants differ in perfection and stars in brilliance. Why then should it not be the same in the case of the elect?"²

But if we turn to the passage in question and read carefully the whole context, we see at once that St. Paul is not thinking at all about the different degrees of glory attained by the elect. And, not thinking

¹ *Les Fins dernières*. Eng. trans., *The last Things*, p. 116.

² *Théologie de S. Paul*, Vol. I, p. 192, edit. 1908.

about this matter, he says nothing about it. The only things that he is concerned with are the answers to the questions put by the doubting Corinthians: "How do the dead rise again? Or with what manner of body shall they come?" (v. 35). I think, too, that we may be quite certain that the doubters also were not troubled with difficulties about differences of accidental glory, but only about the simple question as to how the dead and decayed body could rise to a new life. So the Apostle begins his answer with the comparison of the seed that is sown, dies away and rises again with a new body, to each being given its own proper body according to God's will. Strictly speaking and as far as the requirements of the argument are concerned, he might have stopped here, but with his usual exuberance of thought and in order to give further examples of God's power, he goes on to point out that all bodies are not of the same kind; there are beasts, birds and fishes, there are celestial bodies and terrestrial bodies; all these differ in glory, while the celestial bodies differ among themselves, sun from moon, moon from stars and one star from another. And that is the end of the first term of the comparison. Then comes the second term, or the application: "So also is the resurrection of the dead" (v. 42), wherein the *So also* (οὕτω καὶ) refers, not simply to the few words immediately preceding, but to the main thought—the rising of a new body from a dead one—of the whole of the foregoing passage from verse 36. This is confirmed by what follows, where the Apostle completes his argument without a word or a hint about the diversity of risen bodies, which, on the contrary, are all grouped together under the singular *it* or *body*.

Moreover it is the common and accepted teaching that the various degrees of accidental glory and beatitude in heaven correspond to the various intensities of charity existing in different souls, and that therefore,

the glory of the body is an altogether secondary thing ; which makes it still more unlikely that St. Paul should have been thinking of it. I submit then that the interpretation here rejected reads more into this text than is really there, and burdens it with a greater load than it is meant to bear.

Before leaving St. Paul, let us turn back to the fourth chapter of the same epistle, which begins : "Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God." In a manual written by a well-known theologian, not many years deceased, a man who was a deep and original thinker (and doubtless, in many other manuals also), this text is used to prove the truth that all the sacraments were instituted immediately by Christ. The Apostles are to be reckoned, the argument runs, as simply the ministers or servitors of Christ and the dispensers of God's mysteries. Therefore, since the sacraments are among the things ministered and dispensed, the Apostles cannot have been their institutors. But again it seems that this is to overload the text. Throughout all this part of the epistle St. Paul is protesting against the factions among the Corinthians who boasted, some to be of Apollo, some of Paul, some of Cephas. What does that matter ? says the Apostle ; they are all Christ's, and Christ is God's. The Apostles are His helpers, one plants, another waters, but of themselves they are nothing for He gives the increase. All that is required of them is that they should be faithful workers using good materials to build upon the one foundation, Christ. So although he does mean to include the sacraments among the things dispensed, as the Council of Trent (see below) would postulate, his thought and his argument do not require or postulate any distinction between dispensing and institution. Even supposing that Christ had said to the Apostles : "Institute what sacraments you like, as seems good to

you", St. Paul's words would still be true, the Apostles would still be Christ's servitors and the stewards of God's mysteries.

But here, as my theological censor pointed out, caution is necessary on account of the use made of this text by the Council of Trent. In *Sess. xxi, Doctrina de Communionem, cap. 2* (*Denz.-Bann. 931*) the Council declares that, in the administration of the sacraments, the Church has always possessed the power of making any changes that may be expedient, "*salva illorum substantia*". And it adds, "*Id autem Apostolus non obscure visus est innuisse, cum ait: 'Sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei' "*".

If, however, we observe the rules that are held to be proper and necessary in the interpretation of ecclesiastical legislative documents, I fail to see any contradiction or opposition between the Council's words and what I have written. The Council had already decreed (*Denz.-Bann. 844*) that all the sacraments were instituted by Christ. In now vindicating the Church's power over the rites of administration, the saving and restrictive clause, *salva illorum substantia*, is a reference back to that decree and a warning or notification that there is no contradiction of it. Then what the Apostle "*non obscure visus est innuisse*", is simply and solely the substantive declaration that the Church has the power of settling the rites of administration. This is confirmed by what immediately follows about the Apostle himself having used this power with regard to the Eucharist and other sacraments. But between this teaching and what I have said there is no sort of contradiction, and my conclusion as to the common misuse of this text remains true.

Our next example takes us back to Proverbs xxiv, 16, and is a flagrant case not only of misuse but also of misquotation. I remember some years ago listening, in a Birmingham church, to a sermon on human

instability and the necessity of instant prayer. The young religious was quite eloquent and his sermon was a good one ; but then he informed us that the scripture tells us that "the just man falls seven times a day". Only a few days previously I had been warning my class at Oscott against the use of this "text", and I was strongly tempted to rise and question the preacher. And now in a modern book I read : "Everybody knows the text which says that 'the just man falls seven times a day'." (I give no references, so as to spare the author's blushes.) In this case there is misquotation only, as the writer proceeds to warn us that "it would seem certain that this refers not to moral falls, but to various difficulties and tribulations". It would be interesting to search and discover, if possible, how this false version of the text gained general currency, for as the writer just quoted truly says, "everybody knows" it. And yet there is no such text. The Hebrew says nothing about *a day*, the Vulgate, likewise, knows nothing of it, nor has the *day* found its way into the Douai version ; while as for its meaning and constant misuse, it certainly seems clear that it has no reference to moral falls. And even in these democratic days I cannot believe that popular usage is sufficient for the making of authentic Scripture.

It is, of course, a Catholic truth that after death there is no repentance, but that, as the soul's gaze or appetite is directed, towards good or evil, at the moment of death, so shall it remain for ever. But there are some who, looking for scriptural proof of this doctrine, quote, "As the tree falls so shall it lie." Here again we have both misuse and misquotation, for as the Douai version, in agreement with the Vulgate and Hebrew, has it : "If a tree fall to the North or to the South, in whatsoever place it shall fall, there shall it lie" (Eccles. xi, 3), while, as for its meaning, I think it would puzzle the most ingenious commentator to show that the text has any reference what-

ever to the state of the soul at death. I hope my readers will not throw the Fathers at my head, for though a few of them quote it or refer to it in this connection, it is only to find in it a mystical or "accommodative" meaning in accordance with a doctrine otherwise established.

More adventurous but quite harmless was the retreat father who, to prove the value of mental prayer, quoted and commented upon the words "*In meditatione mea exardescit ignis*" (Ps. xxxviii, 4), which, as Fr. Pinkman points out, really means, "the more I think about it, the more angry I become", not a very suitable text to prove the value of meditation.¹

Then there was the priest who, when reproved for wearing his stole so that at the neck it showed above the chasuble, justified the practise by solemnly quoting "*Stola gloriae vestiet illum*" (Ecclesi. xv, 5). To this kind of argument there is no adequate reply; one can only shrug one's shoulders and hope that the poor man will learn more sense in the next world.

My next example is of more importance. Our manualists, in setting forth the scriptural argument to show that the Mass is a sacrifice, are fond of reasoning in this way. Our Lord is declared to be a "priest for ever according to the order of Melchisedech" (Ps. 109, 4: Hebr. v, 6; vi, 20 to vii, 17). But the "order" of a priest is determined by the kind of sacrifice that he offers. Melchisedech offered in bread and wine. So therefore did Christ, and therefore the Eucharist is a sacrifice.

As a scriptural proof this seems far from conclusive. That Melchisedech was the type of Christ, as priest, is evidently quite explicitly stated by St. Paul. It is equally certain that the Fathers, from St. Cyprian downwards, look upon Melchisedech's sacrifice in bread and wine as a type of the eucharistic sacrifice, and every Catholic, I suppose, would agree

¹ *Knots untied of the Latin Psalter*, 1937, p. 29.

that it is so. But that is not the point. The question is, does St. Paul say or even imply that it is so? We are not dealing with a patristic argument (of which there is no doubt); what we are seeking is a proof from Scripture. This is what the manualists profess to offer us in this text, and in this, I think, they are going beyond their brief.

The whole of this question, "the order of Melchisedech", is very well treated by Fr. Prat.¹ He shows how St. Paul's object here is to establish the superiority of Christ's priesthood and one but sufficient sacrifice (on the Cross) to the Aaronic priesthood and its continual and inefficient sacrifices. Christ, then, is "made a high-priest for ever, according to the order of Melchisedech" (Heb. vi, 20). The Apostle then demonstrates the superiority of Melchisedech's and *a fortiori* of Christ's (the typified excelling the type) priesthood to the priesthood of Aaron and Levi. He uses three arguments, the first deduced from Melchisedech's name, the second from Abraham's conduct towards him—he received his blessing and paid him tithes, thus acknowledging his superior rank—the third derived from the Scripture's silence about his origin. He was "without father, without mother, without genealogy" (Heb. vii, 3), all things most necessary to the Aaronic priests, and so a sign of superiority, and he had, as far as Scripture speaks, "neither beginning of days nor end of life, but (was) likened unto the Son of God . . . a priest for ever" (*ibid.*). The typification is complete, the superiority (emphasized in the succeeding verses) is fully established, the truth of the prophecy "according to the order of Melchisedech", is demonstrated, it is clearly shown that Christ's priesthood has superseded the Aaronic, and that his one sacrifice has done away with the many sacrifices of the Old Law. And there is not a word about the bread and wine, which, according to the manualists,

¹ *La Théologie de S. Paul*, Vol I, bk. VI, ch. 2, no. 2.

constitutes the "order of priesthood" common to Melchisedech and Christ. What becomes of the "proof from Scripture"?

Let me end with a quotation from Fr. Prat. "In the works of Petavius and Bellarmine are to be found the passages from the Fathers who see a type of the Eucharist in the bread and wine offered by Melchisedech. But the writer of this Epistle could not very well dwell upon this typical meaning without compromising his thesis and seriously weakening his argument. It is probable that his words, 'We have an altar, whereof they have no power to eat who serve the tabernacle' (Heb. xiii, 10), are an allusion to the Eucharist, but, fully taken up, as he is, with proving that Christ's one sacrifice is sufficient for the eternal salvation of the elect, that once sin has been superabundantly expiated, sin-offerings are rendered useless, that the insufficiency of the old sacrifices is evidenced by their repetition, he could not draw attention to the oblation that is repeated and the victim who is immolated constantly upon the altar, without being obliged to explain how the eucharistic sacrifice, while not multiplying the bloody sacrifice of Calvary yet reproduces and commemorates it" (loc. cit.).

I suppose and hope that no one would nowadays be so imprudent as to base his argument for the sacramental character of matrimony upon the text: "*Sacramentum hoc magnum est, ego autem dico in Christo et in ecclesia*" (Eph. v, 32). Consequently there is no need to spend time in showing that the words will not bear such an interpretation. But the argument has been thus based in the past, and I remember reading some Protestant book (I forget what it was), in which the author made easy, but rather heavy, fun of certain Catholic writers who would thus prove marriage to be a sacrament. There are, however, still some who would demonstrate the fire of Purgatory

from St. Paul's words : "He himself shall be saved, yet so as by fire" (I Cor. iii, 15). They are, however, few, and I fancy that most Catholics would now agree with those exegetes and commentators who hold that, although the whole of this passage—where it is a question of the various workers building upon the one foundation—does offer a very solid support for the dogma of Purgatory, the words quoted are rather a kind of proverbial or popular comparison, meaning simply that he who has built with inferior materials will indeed be saved, but not without loss and injury, much as a man who manages to escape with difficulty from his burning house.

No doubt there are other texts that are misused, but these, I think, are the chief ones, and they are enough to show that Catholic writers and speakers have not always been as careful as they should have been in their treatment of God's inspired words.

B. V. MILLER.

FR. DE RAVIGNAN'S POWER AND SECRET AS A PREACHER

INTRODUCTION

IT is said that Englishmen tend to despise or belittle the study of the theoretical basis of an art or science. As Catholics, we have sometimes allowed ourselves to be bewildered by prevailing fads and bewitched by passing fashions. Thus it used to be customary to deride the study of Pedagogy ; London University has done much to induce us to return to saner counsels on this point. Yet, in general, "let us get on with a practical job and keep clear of a windy theory !" may be taken as a popular dictum of speech epitomizing a prevailing habit of mind. It is an unwise one. For the "action" that is based on a false or a badly understood theory can never be a "practical" one. It leads to much misdirected energy ; to changing and conflicting policies ; to friction between individuals.

Pulpit oratory, and the theory on which it is based, is still a suspect and therefore a neglected subject in some quarters. A character in a book by Georges Bernanos, *The Diary of a Country Priest*, is made to exclaim : "The Word of God is a red-hot iron. You who preach it, pick it up with a pair of tongs, for fear of burning yourselves. You daren't get hold of it with both hands." And then he proceeds to pass slighting remarks on those who "wave their arms about and sweat like furniture-removers" in the pulpit. The person who voiced this mistrust of oratory had not, possibly, understood its real nature. He had never been given an opportunity to do so. If he defined oratory, not according to the style which prevails in any particular period, but according to that which constitutes its theoretical essence, viz. *persuasiveness*, his mistrust would tend to disappear.

The true orator, as well as the preacher, seeks a practical good.

Newman puts the matter well: "The preacher must not aim at *earnestness*, but at its *object*. . . . The one necessary quality in a true preacher is an intense perception and appreciation of the end for which he preaches, and that is to be the minister of some definite spiritual good to those who hear him . . . if the preacher keeps his object in view, it will at once *make* him earnest."

Listlessness does not beget interest or insipidity enthusiasm. *Jacet sensus in oratione in qua verba laudantur*. The balanced eloquence of a preacher¹ may be word-perfect; his doctrine may be thoroughly orthodox; he may rouse his audience into a polite and interested attention—but he will not necessarily convert them or even lay the preliminaries for a conversion. For what is a "conversion" but a rekindling of the extinguished or the languishing fires of Divine Love? Does an informed intellect imply a stimulated will? And surely the Gospel appeals both for knowledge and obedience to law? "Eloquence is of no use unless it leads me to practise my religion and helps me to lead a better life", is the verdict of the ordinary man. He is supported in this view by St. Paul, who reminded the Corinthians that his preaching was "not in the persuasive words of human wisdom"; by the Council of Trent; by the Code of Canon Law² and by the Synod of Westminster when it eschewed empty and inflated declamation. Inflation,

¹ As will appear from the following pages, the word "preacher" is used in a broad sense. It can include the lay-"preacher" or "catechist". Indeed, a sound C.E.G. formation should imply training in the art of public speaking. The Nonconformists give their young men, at Cliffe College, near Sheffield, a thorough grounding in "Rhetoric"—a subject, dropped, alas, from the curriculum of our Catholic colleges. In America, the tradition has been revived; a Debating Society is a serious affair and a Sodality programme invariably includes the exposition of religious themes by the students, who thus "run" their own meetings and form themselves as future Catechists.

² Canon 1347 § 2.

in fact, often implies emptiness, and emptiness, coldness. It was Bobby Burns who wrote :

As cauld a wind as ever blew ;
 As cauld a kirk, and in't but few ;
 As cauld a minister as e'er spak—
 But they'll all be hot 'fore I come back !

Father Segneri and St. Alphonsus Liguori, not to mention Cardinal Bellarmine and St. Thomas Aquinas (whom we tend to regard too exclusively as a mere philosopher)—had they understood his language—would have agreed with his sentiments, at least on the orthodoxy of the warning contained in the last line. For they lived under the sunshine of the Faith for the most part and did not have to preach to those who grope and shiver through the damping and chilling fogs of our northern heresies :

Mad Martin's bell, the mouth of anarchy,
 Knox and the horror of that hollow drum—

The clang of that bell and the roll of that drum echoed into the nineteenth century ; local heresies gave place to general unbelief and not until Father Lacordaire opened the Lenten Conferences of Notre-Dame in 1835 was a challenging trumpet sounded from the Catholic pulpit. He rallied the ranks of orthodoxy by breaking away from the stilted methods, the manner and the matter which no longer suited the needs of his generation. His success was immense and was deserved by talents of the first order. It is honour enough to have continued this work. This fell to the lot of Father Francis Xavier de Ravignan in 1838 : an anniversary which has just been celebrated in France but has remained unchronicled in this country.¹

¹ Fr. Lacordaire joined the Dominicans in 1837 and resumed the Conferences in 1843. He continued then with one break until 1852. His success was greater than ever ; he had gained in strength and brilliancy by his years of retirement.

FR. DE RAVIGNAN

Father Ravignan frequently wrote to his General, the saintly Father Roothaan (whose Cause is now well under way), on the subject of his Conferences. Their outline was sent to Rome in advance, that he might thus obtain the sanction of a critic and the Blessing of a Father. They corresponded for a space of twenty years. The letters reveal a true filial relationship between subject and superior. He was fortunate in acting under such an authority. Father Roothaan did not damp but directed his sacred fires of zeal and eloquence.

Here are a few extracts from these letters :

"With the help of God's Grace, I have been able to speak of the positive side of Faith ; I have had the happiness of speaking constantly about Our Lord . . . young men seem to have been impressed . . . a famous doctor and a wealthy Protestant have been converted. An English nobleman is convinced as to essentials. He is a chosen soul. We are to correspond. I can reckon on a certain number of General Confessions and returns to God by eminent persons. M. de Chateaubriand publicly received Easter Communion this year . . . Paris is being influenced by this combined meeting of men of all classes every year . . . I conclude now with a Retreat (in a smaller church) . . . I was struck with the throng of men, almost all young, who filled the doorways and even the altars . . . 3000 or 4000 men's voices sang the *Miserere* or the *Stabat Mater*. I give six hours each day to men who might wish to see me. They have come in shoals. I have been hearing Confessions all the week, six or seven hours a day. More Easter Communions everywhere.

"I do all I can to avoid reports in newspapers. I attach no importance to what they put into my mouth; these reports contain neither my thoughts or my

words. They are often full of mistakes and I hold myself answerable only to what I say in the pulpit. I do not even read these summarized versions of my sermons. I hope no one will attach much importance to them."¹

In 1838 he wrote :

"I am trying to gather some materials. I aim at reconciling the style which suits Notre-Dame with the truths which lead to practical faith. I often go to pray before the tomb of St. Thomas Aquinas at Saint-Servin, to ask of him light, vigour and simplicity . . . no one can be more convinced than I am of the necessity of hard work in the preparation of sermons. The salvation of souls demands it."

This was written from Vals, in southern France, where he passed several weeks each summer in silence and solitude, labouring at his sermons. He made his own Retreats with great exactitude. Thence he derived his power and there lay the secret of his eloquence. He sometimes gave "talks" to the young Jesuits : he did not lecture on gesture, style and literary form ; he stated principles and gave general directions.

Here are some of them :

(1) Pulpit Eloquence can be defined as : *The power of spoken words to draw souls to their Creator.* Think often of the great importance of this ministry. Speech can wield very great power : it is the instrument by which God Himself has chosen to act. Preaching is the highest of ministries, the most difficult and full of danger. You must, therefore, value it highly and bring to it a close union with God and a deep humility.

(2) *The interior principle* behind the words of an apostle are the supernatural passions enkindled by the *Exercises.*

¹ This desire is no doubt due to the fact that the Press—even the Catholic Press—often gives prominence to the ephemeral, the sensational, to some passing remark related to an actual topic. And it does this at the expense of the sheerly spiritual aspects of a sermon, which have little newspaper value. Hence the Catholic Press is not a substitute for "Spiritual Reading" in its authentic sense !

Love of God, determination to labour for the salvation of souls, the strong, all prevailing zeal that springs from real love for sinners. In one word : GOD ALONE, sought and gained through courageous and enduring labour, through ardent and continuous prayer. Here you have the whole secret of an apostolic man. Many preach from their head : few from their heart. Your congregation will soon notice the difference. This is the judgement passed by a woman on the sermon of a holy man : "It *smells* of his room".

(3) In subordination to this interior principle, the *source* of sacred eloquence is always the Holy Scripture. Seek to understand the sublime sentiments of the Psalms : know the grand stories and figures of the Old Testament : study the life of Our Blessed Lord. Be persuaded of this : you must preach the word of God. As *models* we have Isaias, the great-hearted St. Paul, St. Chrysostom, St. Basil, St. Augustine, St. Gregory Nazianzen. Among French preachers : Bourdaloue, Fenelon, Bossuet.

(4) Draw up a plan, lay down the course of your ideas, the advance from one to another, their final effect. This is what is most important, it is almost all. The writing is nothing when this work is performed. But you must not shirk trouble. Be laborious, patient, persevering. A price must be paid to gain strength and force which alone convince and persuade.

(5) Before mounting the pulpit, you must lull all agitation of mind. Put aside other cares, remember only that you are about to do God's work trusting in His Grace. Let there be perfect confidence and invincible courage. Peace of mind is the outcome of these two qualities. Acquire the habit of solitude : love to be alone with God : your language will gain in fire and force. See how our Father St. Ignatius was able to move men with no great learning but with intense love of prayer !

(6) Fill yourselves with the spirit of mercy : realize the crying needs of souls. *Omne caput languidum et omne cor maerens* : You will be dealing with weak and uninformed minds, with sick hearts. There are two well marked ailments of our generation : a rage for dreams and a deficiency in execution. That is to say, uncertainty in the intellect and weakness in the will. Fight against them ! But I beg of

you : let there be no softness, no effeminacy, no sham show of feeling, no cheap use of popular expressions. Tender feeling is a valuable quality : let it be tempered by a prudent admixture of firmness. Do not go in for declamation and artificiality. You ought to wish to succeed, to do well, very well. Remember that your exterior manner is indicative of your interior spirit of devotion.

(7) My best sermon is the one I know best. Some sermons ought to be known by heart—but not all—or perhaps, not every part of a sermon. The value of learning by heart lies chiefly in the fact that it involves taking trouble. This wretched fear of taking trouble does all the harm : slothfulness is the chief enemy to success. I remember a very sensible remark made to me by a speaker of experience. He said that we must let a speech *rot*—yes, *rot* in the memory. Beware of losing the power of learning by heart ; nothing can supply the want. But always attend more to the thoughts than to their verbal expression.

(8) If we do not need to rely on notes even for long quotations, our speech will be more deeply imprinted with the mark of Divine Authority. Listen to the fertile maxim : “We must do everything as if we were doing it alone, and look to God for all success, as if we had done nothing.” The outline scheme of our religion is set down in the text-books : the preacher’s business is to change the form. Be on your guard against abstract, metaphysical exactness. This shoal is full of perils on first coming out of the theological schools.

(9) Watch the actions of a high-spirited horse : full of eagerness, he is yet kept in hand by the rider. His vigour is not crushed, it is directed wholly to the gaining of a definite end. *Gestures*, therefore, must possess certain qualities. *First*, they must be natural. Rarely do we see that they are so. In Parliament and at the Bar the speakers are far more natural than in the pulpit. There we have declamation and sing-song.

Secondly, they must be the outcome of deep feeling and interior conviction. This will surround your words with the atmosphere of the Gospel. You will appear to be what you really are by profession ; a man devoted to the salvation and perfection of souls. In one word, an apostle.

Thirdly, they must be dignified. Have before your mind

the picture of Our Lord talking to the crowds who surround Him. His discourse was animated and He must have used gestures. But the Majesty of the hidden Godhead was seen in the quiet dignity of His Person and in His manner. Let the *Exercises* imprint this picture in your mind and heart and you will be eloquent enough !

Fr. Ravignan put these maxims into practice and it was said that his very appearance in the pulpit was in itself a sermon. He remained before the footlights of popular favour for the space of many years ; but, given a choice, would have retired to the back of the stage. He became preacher-in-ordinary to the Emperor of France at the Tuileries ; yet slipped away at every possible opportunity to tend to the aged and the sick. *He castigated the sins of the rich, but catechized the children of the poor.* He devoured the Fathers, but despised the Press.¹ He lectured to the learned on the theology of the Eucharist, but preferred to prepare the simple to receive Holy Communion. He directed the "Children of Mary" into the paths of solid virtue, the basis for their unadvertised "Catholic Action". His own devotion to the Mother of God was profound and he taught it also to men.

The Spiritual Exercises were well-meditated. In this school, he imbibed his deep love of his crucified Saviour and his filial obedience to Mother Church. St. Ignatius taught him that hidden labour and continual effort at self-conquest are required by an apostle and that his task can only be successfully carried through with the help of Divine Grace.² This

¹ Fr. Faber quoted one of the early Oratorians to the effect that "the spirit of the press (*lo spirito della stampa*) is uncongenial to our Congregation". But he made the comment, *Omnia tempus habent, et suis spatiis transeunt universa sub coelo.* It is clear that we would not be moving with the mind of the Church if we failed to use the Press. Note the creation of the Westminster Inquiry Bureau at Archbishop's House to facilitate the work of the Press. The combination of the written and the spoken word is very efficacious—i.e. a talk on a C.T.S. pamphlet, copies of which are obtainable at the door of the church. This method invariably meets with success and profit to all parties concerned.

² "Accipe evangelium et vade et prae dica illud populo tibi commissio: potens est enim Deus ut augeat tibi gratiam suam."—Pont. Rom.

point needs to be emphasized. Deliberate petition for grace, either explicitly, or implicitly, is found on nearly every page of *The Spiritual Exercises*. The book called *The Power and Secret of the Jesuits*, in demolishing the old bogey of the crafty, scheming Jesuit invented by Protestant tradition has given our neo-Pagan world another one : the Jesuit as a Pelagian Superman who achieves his ambitions by sheer strength of will. The Church has repeatedly blessed the book of the *Exercises*—*quoad omnia et singula in eis contenta*. Certain it is, therefore, that it voices the authentic Catholic tradition and teaching on the necessity of Divine Grace for the initiation and completion of every work and prayer involved in our salvation.

Fr. Ravignan was actuated by the principles of grace. He plodded the paths of sanctification, and not merely pronounced platitudes on sanctity ; thus his union with Christ was not only a theological fact or a passive state, but a union in doctrine and teaching, in purpose and intention, in spirit and in manner, in poverty, obedience and humility. The Christian means of grace which work by their own intrinsic merits—the *Opera Operata* of the theologians—require a very considerable development of the moral intelligence for their profitable use. They are completed and rendered fruitful through the co-operation of the human will, through personal effort, through the exercise of the powers of the soul. Father Ravignan insisted that this effort must be made by the would-be apostle. Leo XIII repeated this teaching to Father Bernard Vaughan in 1887 when he emphasized the necessity of mental prayer for the preacher.¹

Father Ravignan, then, laboured to penetrate him-

¹ He gave an account of this interview in a letter to his Provincial. It would seem certain that the ages of decay in the Church have always been ages when the standard of preaching had first declined. Fr. Henry Denifle, O.P., the well-known Church historian, has declared that the failings of the pre-Reformation Church were largely due to a neglect of mental prayer. He implies that there is an obvious connection between the neglect of the *prie-dieu* and the neglect of the pulpit.

self with the full Catholic spirit and to think with a true Catholic mind. Simplicity and earnestness were the ultimate result of this effort. He was simple in that he was understood by the simple ; he was earnest because he never lost sight of the *object* of the preacher. Herein his greatness consisted. *Id enim summi oratoris est summum oratorem populo videri.*

CONCLUSIONS

The "people" need this kind of "greatness" today. A radio broadcast to the nation at large may involve the dilution of Catholic doctrine. Mention of specifically Catholic doctrine : Our Lady, Indulgences, Obedience to the Holy See, Eternal Punishment, etc., is carefully avoided. The diffusion of the printed word, the unbalanced language of certain enthusiasts for the liturgical movement (they do their great cause no little harm¹)—all have combined to lower the esteem, belittle the value and disparage the influence of the spoken word, whether it be from the pulpit, the open-air rostrum or even in the intercourse of everyday life. As in the early ages of Christianity, so today the Faith is taught and "caught" by personal influence, communication and example, especially in those parts of the world where persecution or the difficult conditions imposed on a scattered population fetters its open and wide propagation. Christian preaching—or "spiritual conversation"—may thus go on, in the sense in which it is essential to the formation of the Christian

¹ "Plain Chant will convert the world" ; "It would be more profitable to have a sung Mass with a short instruction than a low Mass with a sermon". Well, it depends on the sermon *and* on the choir ! A sermon can seldom be "bad" in the sense that it teaches false doctrine. Preaching is an ordinance of God which conveys grace to the soul, enlightens the intelligence and moves the will, in a manner quite independent of the capacities of the particular preacher. St. Teresa found no sermon too dull or tedious; the "flight from the sermon" argues to a collapse of a full Catholic mind on the subject.

community, under circumstances which forbid the exercise of preaching in its most strict acceptance.¹

Father Ravignan's ideas and ideals can, therefore, be adopted or adapted by the lay-apostle who, in factory, office, workshop or mess, carries Christ to an unheeding world by the sheer force of his example and the clemency, earnestness, simplicity and strength of his spoken words. The secret of such a "preacher" is to be found in an active, energizing union with Christ and from this he derives his power.

The heathen philosophers and the Jewish Scribes taught, but did not preach ; they lacked the strength of Authority and the inspiration of sanctified lives. Our ways are other than those of the heathen ; the Jewish Scribes are dead and buried. Yet the warnings and pleadings, the role and function of the Prophets have been assimilated and transcended by the Christian preacher or catechist. To the easy-going, self-centred, over-intellectualized critic who values Religion as an aid to moral progress or to social justice ; to one who has pulled down the ideal of the interior life to a merely moral level (of which he makes himself his own guide), all that is implied in this office is "foolishness". This is the word used by St. Paul when he is speaking of the view of authoritative teaching held by those who do not recognize any authority in the person who speaks. The preacher must constantly guard against the temptation of thinking of his function as a merely human one. Although he may use any lawful method of persuasion, the evidence on which his message rests is essentially contained in a God-given Authority, guaranteed by the standing age-long miracle of the Church herself, in whose name he speaks. *Doctrina non est mea : scilicet Dei qui misit me.* "Every man is a

¹ This apostolate is, as a matter of fact, the essence of "Catholic Action", prior to and above *organized* effort. St. Philip Neri may well be one of its patrons : he *formed* "apostles" in any odd corner.

liar in so far as he is of himself alone", bluntly declared St. Bernadine of Siena.

As we have hinted above, recent Church legislation—based on the practice and teaching of Pius X—has made it abundantly clear once again that the office of a Catechist, whether he be priest or layman, is of the highest importance.¹ It is an effective collaboration with the apostolate of the Church's Hierarchy. Yet there is a secret to be probed, if its power is to be felt and the Faith be fruitful in still better works, thereby bringing strength and security to those who have to pass their lives in a crumbling and corrupt civilization, which the Church never fostered and cannot approve.

GEORGE BURNS, S.J.

¹ "De Catechetica Disciplina in Sacris Seminariis Impense Colenda", 8 Sept. 1936.

"De Catechetica Institutione Impensius Curanda et Provehenda", 12 Jan. 1935. Note this statement: "Catechetical instruction is the foundation of the whole Christian life". Pius X again and again said: "Explain the Catechism". "I am Catechist mad"—Cardinal Hinsley to C.E.G. General Meeting. And see his Foreword to *The Manual of the Confraternity of Christian Doctrine*, 8 Sept. 1936.

CASUS CONSCIENTIAE FOR THE CLASS-ROOM

AN EXPERIMENT IN TEACHING THE COMMANDMENTS

WITH distressing frequency in the course of his pastoral duties, the priest meets the sinner whose downfall has been primarily due to ignorance. The hard facts of the confessional and the visiting-parlour remind him of the words of St. Paul, "For every high priest taken from among men is ordained for men in the things that appertain to God . . . who can have compassion on them that are ignorant and that err because he himself is compassed with infirmity" (Heb. v, 1-2). More and more he comes to understand why the same St. Paul so often begins his adjurations with the words, "Brethren, I would not have you ignorant . . ." (I Cor. x, 1, xii, 1; II Cor. i, 8; Rom. i, 13; I Thess. xii, 13).

Sometimes the ignorance causes only regret and compassion. The unfortunate has never had a chance—a careless home, a non-Catholic school or perhaps an all-resisting stupidity which has baffled the most earnest and enlightened teachers. But at other times the ignorance astonishes and bewilders the priest and even arouses an irritated incredulity, for, far too often, the plea of ignorance comes from one who seems to have had all the advantages that a Catholic home and a Catholic education could give. Ignorance of the moral law is no prerogative of the poor and neglected, nor is it confined to ignorance of what are called the "facts of life". One can understand parents and teachers who handle the Sixth and Ninth Commandments so delicately and with such deliberate reservation of language that children are only aware of a vague unpleasantness associated with a certain class of actions. Of the wisdom or unwisdom of such treatment we do not judge. The teaching

of sex to the young is a difficult matter and many pros and cons have to be weighed before uttering even *obiter dicta*, much less categorical, pronouncements. When, however, the priest finds the same vagueness in questions of Justice, Fraternal Charity, Sunday Observance, the Marriage Laws, *Communicatio in divinis* and a host of other matters, he may righteously ask, "What are our schools doing?"

ORIGIN OF THE EXPERIMENT

For some time past, during the "Teaching of Religion" lectures at St. Mary's College, we have been examining the nature and causes of this ignorance and endeavouring to find remedies. We first made a rough classification of the types of ignorance most commonly found. We considered chiefly three classes :

(a) Ignorance of the elementary principles, e.g. of the very existence or of the meaning of the Commandments.

(b) Ignorance of the extent of the commands or prohibitions, e.g. of the duties of employers under the Fourth Commandment.

(c) Ignorance of the application of the commandments to practical cases, e.g. Sunday Observance.

In searching for causes apart from the absence of Catholic education, it was easy to lay the blame on the children themselves—on their lack of interest, their inattention or their stupidity—but this merely drove us back on the consideration of teaching methods. If children are inattentive or lack interest, there must be some way of presenting the matter which will overcome these difficulties. The problem became one of finding this way. In the discussions which followed, many plans for the teaching of the Commandments were considered, the use of stories and examples being the chief foundation of each plan. The diffi-

culty about most of these plans was that they were explanatory. The teacher talked and the children listened or at most asked questions.

None of the methods suggested seemed to help the teacher to cope with the third and most common type of ignorance, the inability to apply what was learned to practical cases. From the consideration of this, the step to experimenting with *Casus Conscientiae* was obvious. Every priest knows that it is not until he has followed the vagaries of Smaragdus, Bertha and Sempronius under the guidance of a Lehmkuhl or a Gury that he himself acquires facility in solving cases. Some of us would be prepared to admit that the principles themselves were not too clear until we saw them applied *in concreto*. We should not expect children to develop unaided a power which we only achieved by hard work and skilled direction. The methods which were so helpful to us seemed at least worth trying with them. So we began our experiment.

THE NATURE OF THE EXPERIMENT

By arrangement with the Rector of Twickenham, the Very Rev. W. Gordon, students from St. Mary's College give lessons in religion daily in St. James's School. We decided to use the top two classes for our experiment, and with the help of the Headmaster a scheme was drawn up. Since one of our chief aims was the development of a habit, an attitude of mind towards moral problems in practical affairs, we considered that a daily exercise would be better than any set course of lessons. We therefore arranged to devote the first fifteen minutes of each daily period of religious instruction to the new work and to give the children one case per day.

A series of cases on the Commandments of God and

of the Church with a few simple questions on each case was then prepared. These were cyclostyled so that each child had a copy of the case, some questions and a space for written answers. Here is a typical example :

CASE No. 6

Read this carefully :

Kitty is envious of Joan who is prettier and better dressed than she is. Kitty thinks Joan is vain and says so to other girls. She looks for a chance to do Joan some injury. At last they quarrel openly. Kitty calls Joan ugly names and hits her. Joan and her friends refuse to speak to Kitty any more. Kitty plans to get her own back for this and one day when Joan is wearing a new dress, Kitty pushes her into the mud.

Now read these questions :

1. What commandments does Kitty break ?
2. What are the names of the sins which Kitty commits ?
3. What is "hatred" ?
4. What is "revenge" ?
5. Is Joan's behaviour all right ?
6. What should Kitty do ?

Write below the answers to the questions :

- Answer 1
Answer 2
Answer 3
Answer 4
Answer 5
Answer 6

At the beginning of the lesson the cyclostyled copies were distributed, the case was read slowly by the teacher and the children were given six or seven minutes to write the answers. They were told to use their Catechisms and to note carefully the Catechism answers in which they found the answers to their questions. When all had finished the teacher gave the correct solutions, briefly explaining the reasons and answering children's questions. The children then corrected their papers, which they kept in a file. Each day a new case was dealt with in this way. Here are some other examples :

CASE No. 2

Albert, a Catholic, becomes careless about his religion through reading books against the Church. For a year he does not go to Mass or Confession. When the Parish Priest speaks to him Albert replies : "God is good. Before I die, He will give me a chance to make everything all right."

1. What commandments of God does Albert break ?
2. What commandments of the Church does he break ?
3. Which commandment does he break in more than one way ?
4. What is presumption ?
5. Why is reading books against the Church forbidden ?

CASE No. 4

Willy is told by his father not to go swimming in the river because it is very dangerous. In spite of this Willy goes swimming with Tom and Harry. Harry gets into difficulties and is drowned. Willy is

called by the police to give evidence at the inquest on Harry. In order to hide his disobedience Willy swears that he was not swimming but only looking on.

1. How many sins does Willy commit ?
2. What commandments does he break ?
3. What is the name of the sin he commits by swearing to a lie in Court ?
4. Mention another way in which this sin may be committed.
5. Is it always a sin to risk your life ?

PROGRESS OF THE EXPERIMENT

We began with simple cases like those mentioned and we found that the children soon became accustomed to the method. Early in the experiment we found it necessary to introduce another element. This was the idea of "knowledge and consent". We considered it advisable to remind children that an onlooker can only judge the "matter", that the amount of knowledge and consent is the secret of the person concerned which he usually shares only with his confessor. To keep children in mind of this we had the words "matter", "knowledge" and "consent" written on the blackboard at the beginning of the lesson each day with the word "matter" underlined. Children were told that they were concerned only with this "matter" when answering their questions. Sometimes, of course, a case gave indications by which the question of knowledge and consent could be judged. In these cases, the teacher commented on them and to make the doctrine quite clear we devised cases based on the problems of knowledge and consent for special treatment, e.g. :

Thomas, a Catholic educated in a non-Catholic school, becomes a Freemason, not knowing that it is

forbidden for Catholics to do so. He attends Protestant services with his fellow-masons and joins in the hymns and prayers. A friend tells him that he has committed mortal sin and that he is excommunicated. Thomas is horrified and goes at once to Confession where for the first time he mentions that he is a mason and has attended Protestant services.

1. Did Thomas commit mortal sin ?
2. What is necessary for mortal sin ?
3. Would he commit mortal sin by remaining in the masons ?
4. What does "excommunicated" mean ?
5. Is ignorance ever sinful ?
6. Why must Catholics go to Catholic schools ?

(Similar cases dealt with other aspects of knowledge and consent.)

We found that as the experiment proceeded the children showed more and more inclination to bring their knowledge of everyday Catholic life to bear on their solution of the cases. For instance, in one case about attending Communist meetings, a child stated in an answer, "a member of the C.E.G. could go in order to hear the other side". And practically the whole class suggested the St. Vincent de Paul Society as a practical means of helping the poor. We attributed this sort of answering in a large measure to the fact that the reading and study of the Catholic newspapers is an integral part of the scheme for teaching religion at St. James's School, but it suggested some further experimentation.

For some time we have been trying to devise a scheme for teaching the elements of Catholic Social Science to school-leavers. We found that lessons planned on the explanation of social problems and principles were not very satisfactory. The children's experience was too narrow, the matter rather outside the range of their particular interests. It is certainly

possible to make the teachings of "*Rerum Novarum*" and "*Quadragesimo Anno*" simple enough to be understood by the fourteen-year-olds, but we, at least, had not found any means of making these teachings real and living for them until we tried some experimental cases on the Seventh Commandment. Here is an example :

Klothuse is a wholesale clothing company. The owners do not run a factory but engage girls to do piece-work at home. The work is difficult and tiring. The pay is so little that, working hard, a girl can only earn threepence an hour. The employers say that since plenty of girls are prepared to work for that money, they are not bound to pay more.

1. Do the employers commit sin ?
2. Can a Catholic be a Director of such a firm ?
3. Does the fact that girls are ready to work for the wages given make the wages just ?
4. What do you mean by a just wage ?
5. What is the meaning of "sins that cry to Heaven for vengeance" ?

We are experimenting with similar cases dealing with other aspects of the social problem—living wage, housing, factory conditions, etc. It is too soon to claim anything yet for this part of the experiment but the results so far have been very satisfactory and it seems to have great possibilities.

As the classes which we were using were mixed classes, we did not attempt to treat the Sixth and Ninth Commandments through practical cases. Even were the classes confined exclusively to boys or girls it is doubtful if such treatment would be desirable. We discussed the advisability of using cases dealing with the occasions of sin—bad company, dances, immodest dress and so on—but we baulked at the idea of asking children to contemplate the possibilities of these

occasions. We could see no good result that could compensate for the very real dangers involved. Whatever be the right way of approaching the dangers of ignorance in these matters, we are satisfied that this method is not it.

ASSESSMENT OF RESULTS

As the experiment progressed other schools became interested and at the moment of writing five schools are using the method. Reports from these schools enable us to make some assessment of its value. Here are some of the chief features of these reports :

(1) All are agreed on the interest which the children show in working at the cases. The method provides a concrete example of the "happy activity" which Father Drinkwater so rightly stresses as a most desirable characteristic of the religious hour.¹ Children work at the cases with the zest and enthusiasm which they employ in solving picture puzzles and riddles and which later they will show on cross-word puzzles. They visualize the characters of the little story and try to find in their own experience the clues to the solution of the problems. They await the official solution eagerly and are prepared to argue and question if it does not agree with their own views. This is a particularly happy result. Children take a personal interest in the problems. They have "done something" and are deeply interested in the judgement on their work. They are not satisfied until it is made quite clear to them why the correct answer is what it is.

(2) An excellent feature noted by most critics is the steady increase in the children's power of solving cases. This result seems to suggest that definite

¹ *The Way into the Kingdom*. F. H. Drinkwater. Burns Oates and Washbourne.

habits are being formed, that children are developing a power of analysing acts and judging them by principles. Such a power is surely the basis at any rate of the *conscientia certa, vera et iusta* which we wish them to have as the guide of their moral life.

(3) The method, however, does not aim solely at acquiring a habit or attitude of mind. It also imparts knowledge. The cases must not be regarded as merely drill, still less as an examination-test in the knowledge of the commandments. The cases are not a test of the children's knowledge. Children are made to use their Catechisms in solving the cases. We want to train them not only in applying principles but in learning the principles themselves. We want to impress on them the fact that their Catechism answers contain principles that should govern their actions and serve not only as criteria but as guides. We believe in the method as a way of teaching Catechism with the best results. It is useless to train children in applying principles if we do not make sure that they have a clear and accurate knowledge of the principles to apply. We believe that this method secures the necessary repetition of the Catechism answers without the boredom of mere verbal repetition.

(4) The method also gives the teacher a chance for much valuable incidental teaching arising naturally from the solution of the case. This type of work has been found especially valuable in the treatment of the Social Science problems. It may, however, take various other forms from further exemplification of the principles involved to an attempt at character-formation through advice and the suggestion of practices contrary to the vices exposed in the cases. This latter work has to be very carefully done. The case should not be made the occasion of a sermon but by questions of the type: "What should John do to overcome this habit?" "What would you do if you were Betty?" the children's minds can be

naturally turned towards constructive morality, the positive doctrines implied in the negative prohibitions.

(5) Viewed from a purely pedagogical standpoint, the method seems sound. It gives interest, activity, research, individual effort and other features of the so-called "New Outlook in Education". It "links the children's activity in school with the world for which they are preparing". It is even "paidocentric" since it begins with an activity by the child and the subsequent work by the teacher is done in the solution or explanation of a problem which has *ex-hypothesi* become the child's problem.

(6) More important than its conformity with pedagogical standards is the practical question, "Does it work?" As to the actual effect on a class which has spent a whole term on this kind of work, the following extract from a letter of Mr. John Cole, Headmaster of St. James's School, speaks for itself. He writes :

"Now that the Summer term is drawing to a close I should like to tell you how successful the scheme of Practical Cases on the Commandments has been to date.

"The busiest and obviously most interesting portion of the daily Religious Instruction period is when the children receive their papers with a new case to study.

"I have noticed that with practice the answers have greatly improved, especially as regards what constitutes a sin under particular circumstances and also what various commandments may be broken simultaneously by a certain course of action.

"Considering the short time taken from the daily lesson by the scheme, I think the results are amazing. The scheme makes for better preparation for Confession in its practical application of the Commandments ; it serves as a constant aid to the revision of the Catechism questions on the Commandments

and it prepares boys and girls for the type of question they will be asked when they leave school to enter offices or works. May the scheme spread far and wide."

CONCLUSION

The work is still in the experimental stage. We are still only exploring the possibilities of the method. In consequence, we should greatly welcome any suggestions or criticisms from priests or teachers who try it for themselves. It has been suggested that the method might prove useful in Secondary Schools, study clubs, etc. We have little means of checking the value of this suggestion and any information would be helpful. Whatever modification or alterations may be desirable, we do feel that this line of approach is in the right direction. It helps the children to form their consciences and so to avoid *conscientia vel scrupulosa vel laxa*. It sets out the doctrines of the commandments in a concrete and easily comprehensible form—practical norms for practical cases.

It has been objected that the method will produce "casuists". Into the meanings of that controversial word it is not our province to stray. Suffice it to say that we do not intend that the children of our schools should become involved in the disputes of the Tutorists, Probabilists or Aequi-probabilists, but only that they become, in the words of St. Peter, "as children of obedience, not fashioned according to the former desires of ignorance" (I Peter, 1, 14).

JAMES M. THOMPSON, C.M.

HOMILETICS

Thirteenth Sunday after Pentecost

Thy faith hath made thee whole (Luke xvii, 19).

IT is a remarkable thing that so many of the miracles of Our Divine Lord were wrought in response to the appeal of Faith. Sometimes He prompted the appeal Himself: "Do you believe that I can do this to you?" (Matt. ix, 28). In many cases, as in that of the grateful leper in today's gospel, He even attributed the miracle to the faith of those who asked for it: "Thy faith hath made thee whole". He who strewed signs and wonders on His way with divine prodigality seemed to have His hands tied in the presence of unbelief. In His own town of Nazareth it was so: "He wrought not many miracles there", St. Matthew tells us, "because of their unbelief" (Matt. xiii, 58). And St. Mark with even stronger emphasis says: "He could not do any miracles there, only that He cured a few that were sick laying hands on them" (Mark vi, 5). But the lightest touch of faith unsealed the fount of His power and His pity and caused the broad stream of His mercy and grace to flow out without hindrance or stint on the needs of those who sought His aid.

The difference which most completely cleaves the world today is the possession or the lack of supernatural faith. That must always be so because faith is the fundamental thing in the Christian religion: the acceptance of God's revealed truth on God's own authority, the acceptance of God's scheme for the salvation of the world. And the first thing which Christ, the ambassador of God and the Son of God equal to the Father, the first thing He demanded of those who would be His followers was faith in Him: faith in His word, in His power, in His mission, in His person. In this matter He came, as He said, to send "not peace but the sword": to divide the world into two camps, those who were with Him and those who were against Him. Men would ultimately be accepted or rejected by Him according as they had confessed or denied Him before the world—according to their belief or unbelief in Him. Faith was the

root as charity was to be the flower and fruit of the Christian life. And the passing of both from the earth would be a sign that its last days had come (Matt. xxiv, 12, Luke xviii, 8). Both are linked together in human things as in divine : for even in human things we speak of our belief or disbelief in a person or a cause as a reason for deciding or declining to give our service. So even in the subjects of His miraculous works Christ demanded faith. He was no miracle-monger, no wonder-worker for the sake of displaying His power or gaining a repute or a following. On the contrary He often commanded the recipients of His miraculous favours to keep them secret and "tell no man". Faith was the touchstone He used in His passage through the world to test the metal of which men were made. It was the fan that winnowed the chaff from the grain which He would gather into the barns of His eternity. It was the one test He applied to those who sought His aid. He would teach us that it is the fundamental and essential thing in the Kingdom He came to establish on earth.

We are blessed by being members of the "household of the Faith", the holy Catholic Church. The faith has come to most of us, perhaps, almost as an inheritance : but we owe it altogether to the mercy and grace of God, not to any merit of our own. Doubtless we feel grateful to God for that marvellous privilege. But let us not be blind to the dangers that threaten it and which may lead to its deterioration or its loss. We are not merely members of the Church, but members of a society and citizens of a world distinguished by their hostility to the teaching and the work of Christ. The strongest power in the world today, the secular press, is constantly preaching with almost unanimous voice, not always directly but with a specious and insinuating subtlety, a gospel directly opposed to the Gospel of Christ. The governments of the world for the most part oppose or insultingly ignore His teaching. The whole mental and moral atmosphere in which we have to live is vitiated and poisoned by falsehood. It is difficult to breathe that atmosphere without prejudice to the purity and strength of our faith unless we use the appropriate safeguards. We must have a sound and enlightened knowledge of the doctrines of our faith, and not simply rest content, as the average Catholic

seems to do, with the elementary instruction received in childhood. We must strengthen and develop it by practice : by the fervent performance of our religious duties. We must make it the frequent subject of our prayer, remembering that faith like every perfect gift "is from above coming down from the Father of lights" ; who "of his own will hath begotten us by the word of truth" (James, i, 17, 18).

Fourteenth Sunday after Pentecost

A sign which shall be contradicted (Luke ii, 34).

The feast of the Exaltation of the Holy Cross, which we celebrate this week, suggests a reflection on the Cross as the symbol and epitome of Christ Our Lord's life and work on earth.

The Cross was the key of David laid on His shoulder : the key which opened to Him the gates of His everlasting kingdom. It was also the emblem of the reception His mission would meet among men. "A sign that shall be contradicted" : that was the first word spoken of Christ on His first public appearance in the world. He had come to win the world to Himself, and the greeting that awaited Him on its threshold was not a word of welcome, but an assurance of its opposition. "A sign that shall be contradicted."

The prophetic words of Simeon were but too well justified in the sequel. Christ set at nought the commonest worldly principles of action. When a man has a great work to do he anxiously considers ways and means and their relative efficiency : and he chooses that which gives the most assured hope of a happy issue, the least likely to result in failure. When Christ set about His work, a work of unimaginable grandeur and difficulty, He deliberately put aside men's methods of success. He chose the means which to all human seeming was most utterly disproportionate to His purposed end. He looked for that which was most deeply stamped with the story of disaster and disgrace, and He found it in the rough torture-bed of the lawless miscreant : the Cross. Even His friends could see no good in the divine

folly of His choice, and when the moment of unmistakable disaster was at hand they fled and left Him to meet it alone. To them the Cross was the contradiction of their dearest hopes, a monument of shame raised above the grave of their most cherished dreams. No wonder the rest of the world stood around it at His last hour hissing their taunts of failure in His dying ears.

And as in His choice of the Cross, so in the whole course and conduct of His life Christ ran counter to all human calculations. He was not the sort of Messias men looked for; the mighty King who should make Israel master of the world, but a poor artisan from the most despised town of despised Galilee. He sought for no power among the men of His time. He courted no popularity. He fled from earthly honour as from some blighting stain. He chose His disciples from the lowest ranks of the people. The whole tenor of His life was disappointing; His teaching even more so. He turned away the chiefs of His nation by denouncing all that they most valued. He raised in men's hearts the three great grievances foretold in the Book of Wisdom. He was not for their turn and was contrary to their doings—His ideals were in opposition to theirs. He upbraided them with their transgressions and divulged against them their sins—His doctrine was in opposition to theirs. He was grievous unto them even to behold, for His life was not like other men's—His life was a condemnation of theirs (Wis. ii, 12-15.) In a word He came throughout in conflict with the ways and works of men, and men paid Him full tribute of acknowledgment: they hated Him. That was the dominant feature of Christ's earthly life. Not that He was loved: He was loved only by the few, but that He was the object of men's bitter and relentless hate. He claimed that feature Himself as one of His distinctive marks. "The world cannot hate you," He said to those who did not believe in Him, "but me it hateth because I give testimony that its works are evil" (John vii, 7). Yet the apparently triumphant hate of men which swept Him to the death of the Cross carried Him to His own triumph. It was because of His death on the cross that "God exalted Him". If He was a sign of contradiction among men He triumphed, by very reason of their contradiction.

Christ is still pursuing His divine work in the world, and His methods have not changed. The same means He used when physically incarnate among men He uses now when He is mystically incarnate in His Church. He is still a sign to be contradicted. The way of the Church in the world is a way of the Cross. "You shall be hated by all men for my name's sake", He warned the apostles. And the history of the Church has been a history of unrelenting opposition and persecution at the hands of men. Like her Divine Founder she provokes the hostility of the world by the loftiness of her ideals, by the austerity of her doctrine, by the sanctity of her character. And like Him she thrives and triumphs by very reason of the opposition of men. The hate of the world has been her breath of life. The defiant taunt flung at her early persecutors by Tertullian at the close of his *Apology* has been justified by all her history: "The more you mow us down the more numerous we grow—the blood of the Christians is seed". After the worst the world could do against her she was never more exuberant in life and energy, in the number of her children and the abundance of her works than she is today. If she is still a sign to be contradicted, that is one of the clearest marks of her divinity. And strong in the consciousness of that, she can challenge her enemies in the proud words of the prophet: "Gather yourselves together, O ye people, and be overcome: and give ear all ye lands afar off. Strengthen yourselves, and be overcome: gird yourselves, and be overcome. Take counsel together, and it shall be defeated: speak a word, and it shall not be done: because God is with me" (Isa. viii, 9, 10). God is with her: Christ is mystically incarnate in her, and the instrument of His work, the means of His triumph is still the Cross.

Let this thought be our confidence and our consolation when days seem dark, and an incentive to our loyalty and love to our Mother who is the Spouse of Christ. Men, even men of good will, may falter in their recognition of her now, as the apostle faltered in his recognition of the risen Christ, but will be compelled to acknowledge her at last by the marks of her wounds.

Fifteenth Sunday after Pentecost

Behold a dead man was carried out (Luke vii, 12).

Three times only in the gospels do we find Our Lord Jesus Christ brought into contact with death : in each case to undo its desolation and dispel its sorrow by a wondrous miracle. The earliest recorded instance is that in this day's gospel, and it may serve as an opportunity to consider the appropriate Christian attitude to death in the light of Our Divine Master's example.

Death is the "wages" or penalty of sin : and as Christ came to destroy the empire of sin He must have come to give a new meaning and purpose to death. The apostle indeed tells us that He came to "taste death for all", to savour and suffer it in all its bitterness and pain on behalf of all the children of Adam. And He died thus "that He might destroy him who had the empire of death, that is to say, the devil : and might deliver them who through fear of death were all their life time subject to servitude" (Heb. ii, 14, 15). These last words are significant. He came to deliver men from the servile fear of death which over-shadowed them even in their service of God.

In taking our human nature on Himself, Christ in some sort lifted all humanity into Himself, became in a beautifully real sense the "Son of Man", as He loved to call Himself : "assuming the nature of the whole human race", in the words of St. Hilary, that He might sanctify it and consecrate it to God. And the means He used and sanctified in the use was the very means which God had used to punish sinful man—death. He came to sanctify death by his voluntary endurance of it for mankind and to change it for His followers from the mere punishment it was into a sacrifice pleasing and acceptable to God. In working the redemption of our souls He wrought also what St. Paul calls "the redemption of our body".

Coming "in the likeness of sinful flesh and of sin" (Rom. viii, 3), God though He was, He took upon Him the heavy burden of mortal life and human sorrows consequent on sin, declined none of our infirmities save sin alone. He ate His

bread "in the sweat of His face", submitted to the hardship and pain of a toilsome existence, swallowed the bitter draught of men's misunderstanding—went the whole round of life's harsh experience. But in all that He did and suffered, He had one end in view—death. He had come on earth "that He might taste death". At His entrance into the world He had offered Himself as a Victim to His Father: "Sacrifice and oblation thou wouldst not . . . but a body thou hast fitted to me. Behold I come to do thy will". And His whole life was a continuous sacrifice which was to find its supreme moment in death.

Throughout His days He was engaged in loving preparation for that moment, speaking of it to His friends, longing for its coming: "How am I straitened until it be accomplished!" (Luke xii, 50). And even when His soul was troubled at the thought of the death that awaited Him and He prayed His Father to save Him from that hour, He at once added, "But for this cause I came unto this hour" (John xii, 27). It was indeed *His* hour in a peculiarly appropriate sense, the hour in which His life-work was to be accomplished, and to which all the labours and sufferings of His life converged. It came to Him when He ascended the altar of the Cross and sealed the offering of His life made at the moment of His Incarnation by accepting a death which embodied in its utter anguish and shame all the pain and humiliation of all the death-beds of the world. But He accepted it not as the inevitable ending of His life (John x, 18), but as a voluntary sacrifice offered for those who lay under death's dominion—that He "might deliver them who through fear of death were all their life-time subject to servitude".

The sacrifice was to have its crown and consummation in its acceptance by His Father. Of old, fire fell from heaven to consume the acceptable holocaust offered by the High Priest to God on behalf of His people (Lev. ix, 24). No need for fire from heaven here, for heaven itself was with that dead Body in the sealed sepulchre. And the Divinity which had not left it even with life, wrapped it around in its flame and consumed all there was of death, all there was of mortal, in its flesh, and transfigured it to a life over which death could never more have dominion: the life of glory

and immortality which Jesus lived on earth after His resurrection, and which He still lives "crowned with glory and honour" at "the right hand of the majesty on high". "O death I will be Thy death", the prophet had said in His person in vivid anticipation of His sacrifice (Osee xiii, 14). For He destroyed the empire of death and deprived it of its worst terrors by transfiguring its grim, forbidding ugliness into the beauty and nobility of a sacrifice acceptable to God.

What was accomplished in Christ our Lord continues to be wrought daily in the members of His mystical body on earth. At our entrance into the Church of Christ "we are baptised" St. Paul tells us "in his death . . . that we may walk in newness of life" (Rom. vi, 3, 4). We are raised from the status of mere children of Adam to being the adopted sons of God. We are sanctified and offered to God, as Christ offered Himself to the Father at the moment of His Incarnation. Like Him we become, from that instant, victims devoted in sacrifice to God. Our lives henceforth take on that sacrificial character which was the distinctive note of His life on earth.

All the labours and hardships we undergo, therefore, all the pains and griefs that afflict us : sickness, sorrow, disappointment, injustice, all are but, as in His case too, the preparation and the prelude of that final act of immolation, when the soul will go forth from its earthly tenement and ascend as a holocaust of love to its true home in the bosom of God.

And though the body must still return to the earth from which it came, even its day of glory will come. Like Christ "the first fruits of them that sleep" it will rise again to be "crowned with glory and honour" when "this corruptible will put on incorruption and this mortal immortality" (I Cor. xv, 53).

We are not "as others who have no hope" in the presence of death. For us it is no dismal and gloomy period to a meaningless life. It is not even merely a punishment for sin. It becomes a hallowed and a sacred thing. It is raised by Christ's power and exalted in His sacrifice to the level of an expiation, to the beauty of a sacrifice meritorious to ourselves and pleasing to God. And if we still feel, as He felt, a cold shudder of repugnance at the thought of death

and the desolation that surrounds it : if we are inclined to cry out in fear, "Father save me from this hour", the peace and resignation we learn from the significance of His Passion and Death will teach us to say with Him in humble submission to the will of God "For this cause I came unto this hour". We shall thus be in the constant mind to accept readily and willingly whatever death God may please to send us with all its pains and penalties and sorrows.

Sixteenth Sunday after Pentecost

The Charity of Christ which surpasseth all knowledge (Eph. iii, 19).

St. Paul might well dispute with St. John the title of Apostle of Love. He returns in today's epistle to his oft-recurring theme of the Charity of Christ. And never was his teaching more timely. Much lip-service is given in our day to the cause of charity. There is much talk of social service and the brotherhood of man and pacts and covenants between nations. But never perhaps in history were race-hatred and class-hatred and individual selfishness more rampant and relentless. And as we look round on our modern civilization we are vividly reminded of the prophetic words of Christ Our Lord concerning a time when, owing to the seduction of falsehood, iniquity should abound and the charity of many grow cold.

For charity to reign in the life, Christ must reign in the heart by faith. Then only will men rooted and founded in charity—rooted as the strong tree, founded as the rock-built house—bear witness in their lives to the fecundity and strength of that Charity of Christ which surpasseth all human knowledge. The world, drifting on the wide ocean of untruth, "tossed to and fro by every wind of doctrine" (Eph. iv, 14), has reached the opposite extreme of this ideal of St. Paul's. And there is no remedy for it but in that divine truth which he preached and which is the "good ground" whence the fine flower and fruit of supernatural charity inevitably spring.

The whole fabric of Christianity, that "glorious church", "compact and fitly joined together" by the labours and sufferings of Christ, is but the outward expression of the life of God, which is Charity, and the appeal of God to His creatures to fashion their lives on His. "God is Charity", St. John tells us. That is, as it were, his definition of God. And why has God revealed the secret of His life to us in the person and work of His Divine Son made man? He answers: "By this hath the charity of God appeared to us, because God sent His only-begotten Son into the world that we might live by Him" (I John iv, 9). St. Paul speaks of the Gentiles as being "alienated from the life of God" (Eph. iv, 18). And the whole purpose of the redemptive work of Christ was that we might live the life of God as mirrored in the life of His Divine Son on earth. What was that life but one immense and ceaseless act of charity—love for His Heavenly Father who had sent Him, and love for the lost world He had come to redeem? The love which cried "Behold I come" at the moment of the Incarnation and drove Him with divine impatience "to leap down from Heaven from His royal throne", surged and swelled in His Sacred Heart during His life on earth like the tossing of a mighty sea impatient of its bounds, till it broke both Heart and Body and swept in one red wave of redeeming love over the world from Calvary. Nothing was too great, nothing too small, to be drawn within its embrace. And as we read the gospel record of His ministry, perhaps that which strikes us most is the minute and anxious tenderness of the charity which disregarded nothing that claimed its aid. No appeal however slight left His Heart untouched. His mission was to the souls of men burdened with sin, and the heavier the burden the deeper seemed His pity and His love. But He pitied even the physical sufferings of men which were the consequences of sin: and the stricken body bespoke the same tenderness and was healed with the same loving care as the wounded soul. When He sent His disciples to announce His coming He charged them also to heal the sick they met on their way. The cry of all creation groaning and travailing in pain, was loud in His ears and filled His Heart with an infinite pity. And so as He passed on His way, His touch brought healing and His word consolation and peace. His very presence was a strength and

a joy to the suffering and afflicted, and even the garments He wore gave wholeness to the touch of faith.

But the sum and crown of all His mercies was the last. If the whole creation groaned and travailed in pain, if the cry of the world's broken heart rang in His ears day and night, the ingenuity of His love would find a means to draw all within its healing embrace. "I, if I be lifted up from the earth will draw all things to myself" (John xii, 32). So in the midst of His days, in the perfect flower of His manhood, He was lifted up on the rude beams of the Cross, His body riven with wounds, His heart broken, His soul steeped in anguish and shame, in a last appeal to His sick and sinful creation to take refuge in the shadow of the wings of His love. No wonder St. Paul tells us that the charity of Christ "surpasseth all knowledge". It would pass the power of imagination to picture it had not Christ Himself done so for us : had He not confined the infinitude of its dimensions, its "breadth and length and height and depth", in the cross-beams of the gibbet on which His Sacred Humanity was tortured to death on Calvary.

This is the lofty ideal of life held up before the followers of Christ by St. Paul : the life of God as reflected in the life of His Divine Son on earth—the Charity of Christ. It is the ideal which the Church strives to realize in the lives of her children, to which they must aspire and in some degree, a lowly one at best, conform. To carry Christ in the heart by faith : to be a mirror in which the world may see even "in a dark manner" the example of Christ reproduced : to be a standing argument that the religion of Christ is still a fact to be reckoned with, that there is still left a leaven of the Charity of Christ to sweeten the insipidity of a world spoilt by selfishness and sin—that is the calling of the Christian. If the ideal is high, it is not impossible. For, by God's mercy we are members of that "glorious Church" which is the mystical Body of Christ : and His Charity "is poured forth in our hearts by the Holy Spirit who is given to us" (Rom. v, 5). So long as we do not drive the Holy Spirit from our souls by grievous sin, the charity of Christ is there. It is there as the seed is in the ground, even though the ground be poor. But the ground needs to be cultivated and deepened and enriched : the soul needs the same sort of care

as the soil before it yields its harvest. It needs to be enriched by the Precious Blood that flows from the mystic Calvary of the Mass : it needs to be watered by the streams of grace that run through the channels of the Sacraments : it needs the sunshine and rain of its own spiritual firmament, the devotional life of the Church. It needs all this if it is to produce to vigorous life the divine seed of charity hidden in its depths.

JOSEPH SMITH, C.P.

NOTES ON RECENT WORK

I. MORAL THEOLOGY AND CANON LAW

PEOPLE often lament that our subject, in its modern manualist treatment, has become very largely a catalogue of sins. The positive Thomistic synthesis of the moral life, as contained in I-IIae and II-IIae of the *Summa*, has been rather supplanted by a narrower and legalistic outlook. This is, no doubt, inevitable, owing to the rigid line now drawn between ascetic and moral theology. But the Thomistic tradition is still very evident in the technical as well as in the popular writings of Dominican theologians. Fr. Lombreras, O.P., now teaching at the Angelico in Rome, follows very closely the text of II-IIae qq 57-122 in his published lectures on Justice.¹ In the application of his principles to the varied problems of modern life, the author is usually content with copious citations from manualists such as Tanquerey, Noldin, and Prümmer. A good example of a more popular exposition is Fr. Gerald Vann's *Morals Makyth Man*,² which incorporates papers read to the Aquinas Society and some articles published in English periodicals. The principles are expounded and, in Part II, applied to various domestic and political issues. The author thus succeeds in presenting a variety of topics as a united whole. Although it is not meant for the specialist but for the ordinary reader, the latter will require a considerable knowledge of Thomistic philosophy and of Latin philosophical terms, if he is to follow the argument, and this applies specially to the first part of the book, the lectures given originally to the Aquinas Society.

The treatise on Justice by Fr. S. A. Loiano, O.M. Cap., itself an enlarged and modern recension of the *Compendium* by Fr. de Varceno of the same Order, follows the usual lines of the manuals.³ As its sub-title indicates, the writer uses the canonists very extensively, and one could not wish for a more striking contrast to Fr. Lombreras on the same

¹ *Praelectiones Scholasticae, De Justitia*, Rome, 1938, 436 pages.

² Longmans, 1938, 236 pages, 7s. 6d.

³ *Institutiones Theologiae Moralis ad normam Iuris Canonici*, Vol. III, Marietti, 1937, 1004 pages.

subject. It is more a canonical than a theological textbook and, in this respect, may be taken as a modern imitation of Cardinal d'Annibale, who is cited throughout as one of the chief authorities. It is remarkable how the Cardinal's manual remains in favour amongst all Roman canonists. Even in the most recent judgments of the Rota he is nearly always quoted in the *de jure* portion whenever a definition is required or a principle invoked. His book has not been adapted to the law of the Code, and wisely so, for it is a classic of its kind. But anyone desiring a modern treatise on justice, chiefly for the external forum, will not find a more ample and exact work than that of Fr. Loiano. Unfortunately, there is still lacking an English treatise on the subject, as complete as Croll, taking into account our own civil law. The background of civil law considered by Loiano in such matters as prescription is, of course, that of Italy.

Theological writers against contraception have wisely confined themselves, for the most part, to purely ethical arguments. But there has always been a persuasion that contraceptive practices are physically harmful to the woman, though the protagonists of birth control assign these evils to unhygienic methods. The subject, from the medical point of view, is examined afresh by Dr. R. H. Barbe in his doctorate thesis.¹ We are not, of course, competent to make any criticism of it as a medical work, but it has all the appearances of being a very thorough and exhaustive study. The author is not concerned with making any new discovery, but simply records the findings of medical science. His conclusion is that, as a general rule, all anti-conceptional practices intervene, in various degrees, as agents in causing morbid trouble in those women who use them, either directly or indirectly. His treatment of the *Safe Period*, on which there is already a vast medical literature, is also illuminating. The application of Ogino-Knaus rules of periodical abstinence is practically unobjectionable from the hygienic point of view, though certain contra-indications of a psychological character may exist in exceptional cases. But the efficaciousness of this method is not yet established

¹ *Les Conséquences Pathologiques des Pratiques Anticonceptionnelles chez la femme*. Nice, 1937, 377 pages.

with certainty, particularly in the computations of the post-menstrual period. It is noticeable that those theologians who advocate, perhaps to excess, the use of the Safe Period, usually speak with much more assurance about its reliability than doctors are accustomed to do. Similarly, doctors often assume its ethical lawfulness much more easily than theologians.

The *Catholic Pharmacist*, a quarterly organ of the *Catholic Pharmaceutical Guild*, is fulfilling a purpose similar to that of the *Catholic Medical Guardian* in discussing professional matters from an ethical standard. In the current number Fr. Davis, S.J., continues his articles on *Moral Problems of Chemists*, in which difficulties are honestly faced and answered. Too often the theological fraternity show a disposition to wriggle, which is not very helpful to the laity.

We have noticed the omission of a paragraph in the official English translation of *Casti Connubii*. No doubt, the omission has been remarked upon before, and this translation admittedly bears the marks of being made with great haste. The omitted text has a prominent place in Dr. Dom's *Von Sinn und Zwecke der Ehe*, recently translated into French.¹ The writer's purpose, in his study of the subject, is to stress the truth that marriage has got other natural purposes besides that of procreating children. This is, indeed, its primary purpose, to which the others are subordinate, and the latter may not be sought whilst frustrating the former. But many feel that the necessity we are under of protesting against modern abuses of marriage gives non-Catholic critics the occasion for ridiculing the idea of marriage being regarded solely as a child factory. This is not the Catholic doctrine, but an unbalanced view of it, and the lawfulness of conjugal actions performed at times when procreation is impossible can only be established by bearing in mind the *whole* purpose of marriage. After speaking of conjugal faith and the mutual help of husband and wife in perfecting themselves in charity, and before dealing with the primacy of the husband, the Pope states: "Haec mutua coniugum interior conformatio, hoc assiduum sese invicem perficiendi studium, verissima quadam ratione, ut docet Catechismus Romanus, etiam primaria matrimonii

¹ *Du sens et de la fin du Mariage*, Desclée de Brouwer, 1938, pp. 240.

causa et ratio dici potest, si tamen matrimonium non pressius ut institutum ad prolem rite procreandam educandamque, sed latius ut totius vitae communio, consuetudo, societas accipiat. "¹ It should appear on page 12 of the C.T.S. version of the Encyclical, preceding the paragraph beginning "By this same love . . .". That the omission is not due to the C.T.S. is evident, since the other English editions we have consulted are also lacking this text, e.g. Fr. McNabb's edition p. 13,² and the text given at the end of Dr. Becker's *De Matrimonio*.³ It is included in the French version as given in *Documentation Catholique* 1931, Vol. XXV, col. 259. The reference to the *Roman Catechism* is as follows: "Sed quibus de causis vir et mulier coniungi debeant, explicandum est. Prima igitur est haec ipsa diversi sexus naturae instinctu expetita societas, mutui auxilii spe conciliata, ut alter alterius ope adiutus, vitae incommoda facilius ferre, et senectutis imbecillitatem sustentare queat. Altera est procreationis appetitus . . ."⁴

To those engaged in the matrimonial procedure of diocesan tribunals, Dr. Doheny's manual will be of great service.⁵ We rightly look for some special qualification in the author of a book of this kind, since the conduct and happy issue of a case depends even more on practical experience than on theoretical knowledge of the law. Dr. Doheny has had this experience as advocate and procurator of the Roman Rota and Apostolic Signatura. We have had occasion to mention other commentaries on the Instruction issued to Diocesan Tribunals by the Holy See, 24 July, 1936. This will probably be the most acceptable since it is in English. Also, there is given in Part II an ample collection of forms, the lack of which we have often lamented in noticing similar works of this kind.

Dr. Goyneche's work, *De Religiosis*,⁶ commends itself to the reader for similar reasons. A disciple of the famous Maroto, a consultor of the *S. Congregation of Religious*, a member of the commission for approving the constitutions

¹ A.A.S., 1930, XXII, p. 548.

² Louvain, 1931.

³ Part II cap. viii, q. 13, in some editions, q. 12.

⁴ *Practical Manual for Marriage Cases*, Bruce Publishing Company, New York, 1938, 304 pages.

⁵ Herder, Rome, 1938, 290 pages.

⁶ Sheed & Ward, 1933.

of new Institutes, and a frequent contributor to *Commentarium pro Religiosis*, he has had all the necessary experience. His study of the subject has that brevity and conciseness which is only possible in one who has a thorough knowledge. A good example is the note on page 22 about a bishop's power to erect a new institute; Leo XIII recognized this power, Pius X took it away, the law now is that the Holy See must be consulted, but it is not proved that an episcopal foundation made without consulting the Holy See is invalid.

The text of the 5th Provincial Council of Malines, which has received the usual approbation of the Holy See, contains many things of importance.¹ Catholic Action occupies a prominent place, and the obligation of the natural law in disputed questions is defined. The Council in n. 47 adopts the view of the Bishop of Liège against propagating knowledge of the Safe Period,² a view which the CLERGY REVIEW has always preferred: "Ob bonum sociale pastores animarum alique catholici viri a tali methodo habitualiter sequenda, data occasione, populum christianum avertant. Reprobandi sunt editores, scriptores et venditores librorum vel diariorum qui ex professo istum usum in vulgus spargunt ac promovent." Confessors may permit its use to married people in certain cases, but must refer them to doctors for instruction. In order to preserve the law of fasting, the quantity of food permitted outside of the chief meal is to be determined on a relative basis, an interpretation which has become widely spread in Belgium.³ "Generatim unicuique licebit tantam cibi quantitatem sumere quanta cuique necessaria est ad vitandam indispositionem quae ipsum impediatur quominus officia status convenienter adimplere valeat" (n. 69). On the other hand "ne mutant fideles frustulum matutinum in jentaculum, nec collationem vespertinam in coenam". Public cinemas are forbidden the clergy under pain of suspension l.s., with the exception of those films which have been approved by Catholic authorities as "spectacles de famille" (n. 176). It will be seen from these examples that the decrees of the Council are of great interest to us in this country, although the

¹ *Acta et Decreta Concilii Provincialis Mechliniensis Quinti*, Dessain, 1938, 137 pages.

² Cf. CLERGY REVIEW, 1937, Vol. XIII, p. 412.

³ Cf. CLERGY REVIEW, 1933, Vol. V, p. 132.

conditions existing amongst a predominantly Catholic population are quite different to ours.

The Bishop of Galway's timely pamphlet on *The Group Movement*,¹ explains the attitude of the Church towards it, and gives what we think is the only possible decision. It is an heretical sect and the question of Catholics joining it or taking part in its religious meetings offers no special casuistical difficulty. The ordinary rules about active participation and merely passive presence apply to the Group movement exactly as they do to the assemblies of any other non-Catholic sect.

E. J. MAHONEY.

II. HOLY SCRIPTURE

It is excellent news that the great work of the late Père Marie-Joseph Lagrange, O.P., has been so thoroughly and universally acclaimed since his lamented death on 10 March. Of all the tributes paid to his influence, and greatness of mind and heart, none is more authoritative than the Encyclical Letter of the Most Reverend Master General of the Dominicans, addressed to all the members of the Order, on 28 March, and now well translated into English by Fr. Hilary Carpenter, O.P., and published in the June number of the *Dominican Annals*.² Père Gillet in a moving account of the Father's life and works writes *inter alia* that : "Everyone knows that he was an exegete without equal, a scholar of rare learning, an acute intellect, a tenacious worker, but most people are still unaware that he was at the same time a most holy religious and remained so all his life. . . . His great delight was to obey and he did it with the simplicity of a child. Obedience was the royal road along which this prince of learning loved to travel." The letter reprints in great part the Father's spiritual Testament (published in *La Croix* on 12 March, 1938), in which he declares : "In the most explicit fashion that I submit to the judgement of the Holy See everything that I have written. I believe I can add that I have always had the intention of contributing in all my studies to what is good, I mean to say to the

¹ C.T.S. Do. 179.

² No. 160, pp. 3-7. Samuel Walker, Hinckley, Leics. (Price 2d.)

Kingdom of Jesus Christ, to the honour of the Church, to the good of souls." In conclusion, Père Gillet quotes the letter of the Cardinal Secretary of State addressed to the Father after the publication of *L'Évangile de Jésus Christ*, in which H. E. Cardinal Pacelli speaks of "these pages which are a new sounding in the unfathomable depths of the divine word (un nouveau coup de sonde dans le domaine insondable de la Parole divine)".¹

Nearly a decade has passed since the first French edition of this book was issued, some twenty-two thousand copies have now been sold and it has been translated into several languages, including Italian. An English edition was projected by the late Fr. Luke Walker, O.P., shortly after the appearance of the work in French, but, as the present editor of the first volume of the English rendering informs us: "Many reasons conspired to delay publication, perhaps the chief among them being Fr. Walker's scrupulous desire for perfection." Now, however, we can welcome *The Gospel of Jesus Christ*, translated by members of the English Dominican Province, and published by Messrs. Burns Oates and Washbourne.² The publishers' advertisement gives an admirable account of the book which they rightly style: "a synopsis of his larger works for those who are untrained in scriptural controversy". It is not a formal Life of our Lord, after the manner of Archbishop Goodier's volumes, nor does it attempt to provide the numerous footnotes of such a work as Père Lebreton's *Life and Teaching of Jesus Christ*. But "as a full commentary on the Gospels for the general reader and especially for seminary students Père Lagrange's book supplies a different need, combining immense erudition with a simple style and freedom from footnotes". I may be permitted to remark that the sections (322 in all, of which 150 are found in this first volume), are a running commentary on the Gospel text, and that the relevant scriptural passages are given in the English edition of Père Lagrange's *Synopsis Evangelica*, entitled *A Catholic Harmony of the Four Gospels*.³ It only remains to be added that the translation appears to

¹ The French text is given in the *Revue biblique*, p. 475 (1930), and bears the date, 25 March, 1930. The work itself was published at the end of 1928, and not, as the Master-General states, in 1930.

² Vol. I, pp. xvii + 320. (London, 1938.) Price 10s. 6d.

³ Burns Oates & Washbourne, London, 1930. Price 7s. 6d.

be entirely suitable and to overcome successfully the difficulties of making an adequate version of a style so compact and full of shades of expression as was Père Lagrange's. All those whose duty it is to teach or to learn should be grateful for this new addition to our library of Holy Scripture in English.

From a work which is in many senses a popular one, though it is based upon the finest and most accurate scholarship, we may turn to a book which is admittedly a specialist publication, Mr. G. R. Driver's *Problems of the Hebrew Verbal System*.¹ It will be remembered by many students that Mr. Driver, who is Reader in Comparative Semitic Philology at Oxford and this year's president of the Society for Old Testament Study, is the son of the great Dr. S. R. Driver, for many years Regius Professor of Hebrew in the same university, and the author of the standard work on *The Use of the Tenses in Hebrew*, designed originally in 1874 and published in a third, revised and improved edition in 1892. As befitted the son of so eminent a Hebraist, Mr. Driver began Hebrew early in life, and at the age of seventeen was thanked by the late Sir Arthur Cowley "for some welcome help in correcting proofs of the Hebrew index and the index of passages" for the second English edition of Gesenius's *Hebrew Grammar*. Mr. Driver, in his preface to his book, refers to "The present study of the Hebrew verbal system, in which I confess a hereditary interest", and it would probably be difficult to name any scholar in this country who has a wider knowledge of the Semitic languages as a whole. It would not be profitable to attempt even the barest summary of so erudite a book, but it may be sufficient to say that the chapters deal with such topics as the formation of states and tenses, the origin of imperative and jussive forms, Hebrew consecutive constructions, the Hebrew preterite tense, and so forth. The treatise will be quite indispensable to the specialist, of real value to all who wish to make some progress in the language, and a wholesome discipline for anyone who has learned a little Hebrew and needs (at times), to be convinced that he has still a great deal to master. The expense and worry of printing Semitic types have been entirely avoided by giving all the forms in

¹ T. & T. Clark, Edinburgh, 1936. Pp. xii + 164. Price 7s. 6d.

transcription, though this method, as experience shows, is not without its own complications.

Nobody who has had any experience of the writings of Professor Kirsopp Lake will need to be reminded that he is a very radical critic, and that in such works as *The Beginnings of Christianity* he has shown many signs of an antitraditional standpoint. He is, however, a scholar of marked ability, and it is probable that for its size there is no better manual of New Testament textual criticism than his little *Text of the New Testament* which has only recently been, in some measure, superseded by Sir Frederic Kenyon's *The Text of the Greek Bible*, noticed not long ago in these pages.¹ Recently he has written, with his wife's collaboration, *An Introduction to the New Testament*, which is described by the publishers as a "very full but non-controversial examination of the facts which underlie and surround the modern study of the New Testament".² To appreciate the purpose of the work and its importance one must pay strict attention to the preface which claims that the book is intended for three classes of readers—relatively elementary students, teachers who may wish to have a foundation on which to build their own lectures, and postgraduate students who may find in it a reminder of facts once learned and now almost forgotten. Of the last class the authors write: "Most of our colleagues would agree, we think, as they approach the close of their active professorial careers, in recognizing that few of their students remember distinctly, if at all, the facts which they have heard in the lecture room." The remark would be echoed by most teachers with the proviso that not all of them had to come to an end of their teaching before they became conscious of the state of affairs. And surely it must be maintained that the book cannot on this count lay any great claim to originality? Most professors who publish their lecture notes do so in the hope that some, at least, among their former students will be reminded of facts and theories buried away in notebooks on which the dust may at times lie somewhat heavily.

The greater part of the book is taken up with a compact introduction to the New Testament books, and in the

¹ CLERGY REVIEW, vol. xiii, pp. 414-415.

² Christophers, London, 1938. Pp. x + 298. Price 7s. 6d.

remaining pages there is a study of the New Testament background in four chapters which deal respectively with the historical and political background of Judaism, the intellectual life of Judaism, the background of the Greek-speaking world, and the relation of the New Testament to its background. There are appendices on chronology, topography, literary evidence, and bibliography. The authors apologize in advance for the brevity of the treatment in some cases. They could have wished to give more attention to form-criticism and to the question of the Gospel dates, and they hope that, in default of such fuller treatment, they have at least pointed to sources where these subjects may be studied more completely.

Admittedly it is not easy to be detached and impartial when dealing with questions of such importance, and it would be too much to claim that the authors have always succeeded in avoiding a left-wing bias, though, by way of compensation, they have often been inspired to betray by concise statement the weakness of the untraditional position. So a reading of the arguments against the Johannine authorship on pp. 52-53 will reveal unmistakably to many readers what a sorry blend of possibilities and improbabilities are involved in the denial of the traditional case. A review of the bibliography on pp. 282-290 suggests that the authors are either unaware of nearly all the numerous Catholic works on the New Testament or prefer to group them among those "many others, especially in foreign languages, which might well be added". This criticism must not be taken to imply that the book is not genuinely interesting, or that a discerning reader may not learn much from the study of it.

The latest volume in the Westminster Version of the Old Testament is an attractive edition of *The Book of Jona* by Dr. T. E. Bird.¹ While the author concludes that of the four possible interpretations (literal, parabolic, dream, allegorical), "maybe the most probable after all is the simple historical interpretation", he sets out the various opinions fully and fairly. The translation is excellent, and the notes are genuinely helpful.

JOHN M. T. BARTON.

¹ Longmans Green, London, 1938. Pp. xxxiv + 18. Price 2s. (paper covers) and 2s. 6d. (cloth boards).

III. PHILOSOPHY

"Non potes noscere verba Pauli nisi habeas mentem Pauli." Into these words of the Seraphic Doctor M. Gilson reads a warning to the saint's own commentators, and esteeming its significance he modestly confesses to a sense of discouragement as he reflects on the work he has set out to do in *The Philosophy of St. Bonaventure*.¹

Alongside the intellectual achievement of the Middle Ages which reached its peak in the work of St. Thomas there was developed another synthesis, another "philosophy", based on mysticism. This is to be found most perfectly expressed in the writings of St. Bonaventure. To describe this second achievement and place it in its proper perspective is the task which M. Gilson proposed to himself and which, let us say it at once, he has carried out with outstanding success. He fully recognized its difficulty: "Multifarious, infinitely diverse and subtly shaded, his [St. Bonaventure's] thought is but an ever active charity, whose whole movement strives towards objects which escape our view or towards unknown aspects of those things which we do in part perceive. There is no way of following the movement of that thought without being that thought itself." Hence the feeling of impotence.

In the first chapter, "The Man and the Period", we have an account of the life and work of St. Bonaventure. The brilliant young disciple of Alexander of Hales was soon called from his academic career to rule his order at a critical period of its history. He wrote the Life of his founder and steeped himself in his spirit, but with a very firm hand he put down what he considered to be the excesses of the Spirituals and he led the order along the more moderate path which allowed those who were fitted for it to find their labour and their asceticism in study.

From St. Francis he had learned to hear the Benedicite uttered by all God's creatures. In every one of them a divine idea is expressed. The mind enlightened by faith leaps at once to the knowledge of God, and though we may employ reason to establish the existence of God, the proofs

¹ By Etienne Gilson. Translated by Dom Iltyd Trethowan and F. J. Sheed. Sheed and Ward. Pp. 551 vii. 18s.

need not be so laborious as the new philosophy would make them; and anyhow, without faith that philosophy is bound to issue in error. Christ the Word is at the centre of all knowledge. St. Bonaventure knew his Aristotle, but deliberately rejected him. It is not merely, or primarily, a question of details but of the deep underlying principles. The self-sufficiency of human reason, the claim made for an autonomous philosophy were for him anathema. A glaring example of the inadequacy of mere reason was its failure to recognize the absurdity of a world created *ab aeterno*. We have heard much in recent years of the soul's natural desire for God. In his Notes on Dogmatic Theology in these pages last month Canon Smith adverted to the most recent theological development of the discussion. St. Bonaventure looked on this natural desire as a primary datum of experience, and on that foundation his system is built. As M. Gilson expresses the saint's teaching, "our experience of God's existence is the very condition of the inference by which we claim to establish that God exists". It is unnecessary to point out how far this is removed from the teaching of St. Thomas. It is not that the two masters are in opposition but that they are on completely different planes of thought, using a different language and making a different approach.

Professor Gilson insists that the attempts to reconcile St. Thomas and St. Bonaventure are foredoomed to failure. But on the other hand the superficial reader who quotes one saint against the other must be very much on his guard. The possibility of creation *ab aeterno*, the plurality of forms, the composition of matter and form in the angels, innate ideas—these are a few of the topics on which the schools were divided. St. Bonaventure's treatment of them appears in the course of this book. As a rule M. Gilson completes the respective chapters with a summary of the Thomistic teaching. But he is always the historian concerned to put his subject's doctrine in its proper setting, rather than the philosopher pitting one argument against the other. His own views on Christian Philosophy are set out in his Gifford Lectures, *The Spirit of Mediaeval Philosophy*,¹ but here his object is to show how every process of

¹ See CLERGY REVIEW Vol. xi, p. 316.

St. Bonaventure's thought was penetrated by, and dependent upon, his Christian faith, and to determine the saint's place in the history of mediaeval philosophy.

"If by philosophy we mean pure reason," writes M. Gilson, "there is no Bonaventuran philosophy, and from that point of view it is best just to treat it as if it did not exist." Recognizing the formal distinction between philosophy and theology St. Bonaventure rejected it as illegitimate. But his historian maintains that he *has* a place in the history of philosophy. A mystic he was, but a philosopher too, who erected a great and harmonious system of knowledge and being in terms of mysticism. But it is as a whole that his system must be studied, and to select details from the intricate and closely woven pattern of his thought is to do violence to his argument.

This truly magisterial study is a work of capital importance for the appreciation of St. Bonaventure and for the history of scholasticism as a whole. Although clearly written and excellently translated it is not always an easy book. Those who are prepared to read it in its entirety will find a rare pleasure in its beautifully articulated account of the philosophy of a great doctor of the Church, and they will see, by the way, a new light cast on many of the age-old problems; but those who use it merely to bolster a case against the Thomistic solution of well recognized problems will have to tread very carefully indeed if they are not to fall into the very pit against which M. Gilson so clearly warns them. It is not a book for dippers.

For an outline history of scholasticism there is nothing in English to compare with M. de Wulf's *History of Mediaeval Philosophy*, the second volume of which now appears in its third English edition.¹ This volume shows a distinct development from the corresponding volume of the second English edition, which covered the period from St. Thomas Aquinas to the sixteenth century. In this greatly modified treatment we have an account of the thirteenth century only.

The opening chapter is devoted to General Notions, and

¹ *History of Mediaeval Philosophy*, by Maurice de Wulf. Translated by Ernest C. Messenger, Ph.D. Volume II—The Thirteenth Century. Longmans, Green and Co. Pp. 379. 17s. 6d.

covers the founding of the universities, the significant appearance of the mendicant orders on the academic stage, their quarrels with the seculars, the popularization of Aristotle through the new Latin translations.

The second chapter takes the great masters in their chronological order: Seculars, Franciscans of Oxford, Franciscans of Paris before St. Bonaventure, Dominicans before St. Albert the Great; and has three longer sections devoted to St. Bonaventure, St. Albert, and St. Thomas respectively. Contemporary with these were the "pure Aristotelians" of the faculty of Arts, who usually ran to excess and deserved the hard things said of Aristotelians generally by St. Bonaventure and his Augustinian followers.

The story of the second half of the century shows the growth of St. Thomas's influence in his own and other orders—not by any means an uninterrupted progress. Some of the older men were constant in their opposition to the innovations of the master. Notable among these was Robert Kilwardby who, after teaching in the Dominican schools of Paris and Oxford, ultimately became Archbishop of Canterbury and, using all the influence of his great office, outdid Bishop Tempier of Paris in the attempt to proscribe the Thomistic philosophy and to condemn St. Thomas himself. The battle about Thomism was waged throughout the remainder of the century, as M. de Wulf shows in his studies of the succeeding masters. The possibility of the creation of the world *ab aeterno* and universal hylomorphism among creatures were still the two great rocks of offence to the more traditional philosophers, but always underlying the opposition of the "Augustinians" was that rejection of an autonomous philosophy so conspicuous in the system of St. Bonaventure.

In Chapter III, "Synthetic Studies", M. de Wulf disentangles the various systems: Augustinianism (which is far from being coterminous with the teaching of St. Augustine); Latin Averrhoism, Thomism, Latin Neo-Platonism. This is a most useful piece of work, the value of which is completed by an analysis of "The Common Patrimony".

If, after examining either of these books, the reader is anxious to refresh his memory of St. Thomas's views about hylomorphism in the angels, or about the unicity of the

substantial form in man, he could not do better than consult the posthumous work by Fr. Keeler which has just been published by his colleagues of the Gregorian University. This is the critical edition of the *Quaestio Disputata De spiritualibus Creaturis*.¹

In an *Introductio* of ten pages, Fr. Keeler has enumerated the codices and described the various editions. Then after a brief but interesting account of the nature of the *quaestiones disputatae* he has dealt with the authenticity, history, structure and external form of the *De Spiritualibus Creaturis*.

While Fr. Keeler's meticulous scholarship will make its first appeal to the learned, it is not without interest for humbler students of St. Thomas, as the following extract from the *Introductio* will show :

"In codicibus et in primis editionibus, solutio vel corpus articuli introducitur hac formula 'R dd . . .', quae potius legenda est 'Responsio. Dicendum . . .' quam 'Respondeo dicendum'." This he confirms by an examination of an autograph MS. of St. Thomas in which is always found "R/io.dd.q" or "R/io dd. q". In this MS. St. Thomas usually puts a full stop after '*dicendum*' and writes the numeral, thus : "Ad tertium dicendum. quod." Herein Fr. Keeler does not think it necessary to follow him, but contents himself with the customary "Ad 3".

The price of this volume is not indicated, but most of the texts of the series cost 6 lire, or thereabouts.

After this book for experts I have to notice a book for absolute beginners. Dr. Glenn has followed up his *Psychology*² by a "class-manual" of *Theodicy*.³ He repeats the warning of the preface of his former work : he is not writing a formal text-book for philosophical students ; this is a preliminary course well calculated to give a groundwork of the subjects to high-school pupils or to the laity at large. There is about it a lightness of expression and a discursiveness which would be quite out of place in a text-book of philosophy. Dr. Glenn is no sober-sides, intent on crowding as much matter as possible into the space at his disposal.

¹ *Textus et Documenta*. Series Philosophica 13. *Sancti Thomae Aquinatis Tractatus De Spiritualibus Creaturis*. Editio critica. By Leo M. Keeler, S. J.

² See CLERGY REVIEW, Vol. xiii, p. 25.

³ By Paul J. Glenn, Ph.D., S.T.D. Herder. Pp. 300. 9s.

He laughs (sometimes a little sardonically) at his opponents, as an expansive lecturer might do in class. But he does make his points very clearly, and he has the admirable habit of preliminary definition of terms. I suspect that many a seminarist may seek in the pages of this genial guide light for the dark tracts of Latin country he has to traverse.

The work is divided into three books. The first determines that God's existence is a demonstrable truth, and then sets about the demonstration according to the five ways. The second deals with the essence and attributes of God, the third with His immanent and transient operations.

T. E. FLYNN.

QUESTIONS AND ANSWERS

BURIAL OF NON-CATHOLICS.

May the non-Catholic party of a mixed marriage be buried in the same grave as the Catholic—(1) in a consecrated cemetery, (2) in a municipal cemetery where the grave alone is blessed ?
(J. C.)

REPLY.

The solution of this question does not turn on whether the cemetery is consecrated, but on whether the Church is able, in a given case, to vindicate her rights. Nor does the consecration of the cemetery have any direct bearing on the problem. A Catholic cemetery is solemnly blessed (consecrated) with the rite in the *Pontificale Romanum* ; it is blessed simply with the rite in the *Rituale Romanum*, Tit. viii, cap. XXIX and XXX. But in both cases it is constituted a sacred place, and from Canon 1207 is subject to the same rules concerning violation as are churches.

(i) The Church has the right to own cemeteries¹ and the bodies of the faithful are to be buried therein after the ground has been blessed either solemnly or simply. Amongst other classes of persons to whom ecclesiastical burial is to be refused, Canon 1240 includes "sectae hereticae addicti", but it should be noted that § 2 of this canon makes ample provision for doubtful cases : "Occurrente praedictis in casibus aliquo dubio, consulatur, si tempus sinat, Ordinarius ; permanente dubio, cadaver sepulturae ecclesiasticae tradatur, ita tamen ut removeatur scandalum." Assuming, therefore, that there is no doubt that the deceased belonged to an heretical sect and gave no sign before death of desiring to belong to the Church, the interment cannot be permitted in a Catholic cemetery. Diocesan instructions frequently direct that a clause must be inserted in the document effecting the sale of a grave, by which no right of burial may be claimed in favour of persons excluded by the law of the Church. The case of a mixed marriage is a frequent source of trouble and ill-feeling, and the priest would gladly do what is possible to avoid causing

¹ Canon 1206, § 1.

an added sorrow to relatives at a time of bereavement. But, supposing always that the right of the Church to exclude the bodies of certain deceased persons can be exercised, we can see no easy way out of the difficulty. In some cases it could be held that the exclusion was only doubtful, or the matter could be referred to the Ordinary for his decision. It is a positive law in question which *remoto scandalo* could be treated like any other positive law : its observance does not bind with grave injury.

(ii) The right of the Church to own cemeteries is, however, frequently violated by the civil authority, and the question was discussed in the June issue of this journal, p. 542. If a portion of a municipal cemetery is specially reserved for Catholics, it should be blessed, and the whole portion of blessed ground must be regarded exactly as though the Church owned it ; that is to say, if the concession to Catholics includes the right of excluding those who are not canonically entitled to interment therein, the right should be exercised. There is no difference between this situation and the one already discussed.

But, if there is no Catholic portion, each grave is blessed singly. Supposing the non-Catholic party of a grave jointly owned predeceases the Catholic party, we can see no particular difficulty about blessing the grave, on the occasion of the Catholic's funeral, if it is granted that no blessed cemetery is available. This latter condition is of some importance, since the law requires Catholics to be buried in a blessed cemetery. Quite recently the Holy Office reprobated the practice of burying Catholics in non-Catholic cemeteries solely for family reasons : "Ex pietate erga acatholicos parentes, propinquos aut amicos aut ex alio fine honesto." The official commentary on this rescript remarks : "Unica exceptio in canone 1206, § 3, habetur quando propter leges iniquas catholici sepelire debent in coemeteriis civilibus in quibus nullum spatium catholicis est reservatum et benedictum. . . . Hic vero casus in necessitate communi fundatus, ad coemeterium acatholicum propter rationes mere privatas pietatis aliusve causae honestae extendi non potest." ¹

¹ Reply to the Bishop of Olnetz, 13 February, 1937. *Periodica*, 1937, p. 467. Cf. *CLERGY REVIEW*, February, p. 172.

Supposing, finally, that the Catholic predeceases the non-Catholic, we can see no particular difficulty about blessing the grave at the funeral of the former, except the considerations already discussed in the preceding paragraph. Cases of this kind usually occur in a locality which possesses no Catholic cemetery and no portion of a municipal one; but if there is any doubt in the priest's mind concerning his obligations he should refer the matter to the Ordinary.

E. J. M.

MISSA PRO POPULO.

Why is it that the number of days on which parish priests are bound to a *missa pro populo* varies in different parts of England? (G. V.)

REPLY.

The common law of the Church as contained in Canons 466 and 339 obliges parish priests to offer Mass for the people on all Sundays of the year, on the holy days of obligation enumerated in Canon 1247, and on the suppressed holy days of obligation, which were accurately determined by the Congregation of the Council, 28 December, 1919.¹ Release from this obligation, either wholly or in part, may be obtained by individual priests on the score of poverty; a personal indult from the Holy See is needed. More commonly, the Ordinary obtains the faculty to reduce the number for all parish priests within his jurisdiction, or for those who are in special need of this favour. Thus, in 1919 priests of Westminster were informed that they could obtain a reduction by presenting a detailed financial statement *onerata conscientia* to the Ordinary; the faculty was not widely used and, we believe, has now ceased altogether. In Middlesbrough all were dispensed from the obligation on Sundays and Feasts, except on the eleven feasts mentioned in Canon 306.² In 1924 the rule in Nottingham was that each priest in charge of a parish was to say one Mass each week, on any suitable day, to be announced on the previous

¹ Cf. CLERGY REVIEW, V, 1933, p. 238.

² *Synodal Decrees*, 1933, n. 44.

Sunday.¹ Hence the number is bound to differ in each diocese according to the faculties obtained by the Ordinary or the measure in which he sees fit to use them. E. J. M.

INCENSE AT MISSA CANTATA.

What is the rule concerning the use of Incense at Missa Cantata, i.e. a sung Mass but without deacon and sub-deacon? (V.)

REPLY.

The rule is that the incensation at the accustomed places in a solemn Mass is not permitted in a *Missa Cantata* without a special indult. This rule has often been stressed by the *Congregation of Rites*, and a negative reply was given to a Spanish bishop in 1884 who pleaded a local custom which could not be discontinued without offending the people.² An indult, it appears, is very easily obtained, and the faculty is often included, with various limitations, in the *Quinquennial* faculties of Ordinaries and in the faculties issued by Propaganda for missionary countries. *Facultates Apostolicæ quas S. C. de Propaganda delegare solet Ordinariis Missionum*, Art. 1, n. 7: "Permittendi thurificationem in Missis cantatis a solo celebrante absque ministris, dummodo duo saltem clerici superpelliceo induti Missæ inserviant."³ The *Quinquennial* Faculties given to American bishops contain it under the section from the *Congregation of Rites*, n. 9, "to permit the use of Incense in a *Missa Cantata* without deacon and sub-deacon". A later edition of the same faculties continues, "but only on feasts that are doubles of the first and second class, on Sundays, and when the sung Mass is celebrated before the Most Blessed Sacrament of the Eucharist solemnly exposed".⁴ The faculty is communicated to the clergy in their *pagella* of faculties, or else promulgated in some other way as in n. 120, Liverpool Synod XXII, 1934. E. J. M.

¹ *Decreta et Precepta*, p. 17.

² June 9, 1884; *Decreta Authentica*, n. 3611, ad 6.

³ Vromant, *Commentarium*, 1926 and 1930.

⁴ Eng. tr. given by Bouscaren *Canon Law Digest*, Vol. I (1934), p. 69; Vol. II (1937), p. 13.

EUCCHARISTIC FAST.

On what conditions may a priest expect to obtain an indult permitting him to celebrate Mass after breaking the fast? (A.)

REPLY.

The law of Canon 808 requiring a fast from midnight before celebrating Mass has its counterpart in Canon 858 §1 with regard to receiving Holy Communion. Canon 858 §2, however, permits the reception of Holy Communion under certain conditions after taking liquid nourishment or medicine. The common law of the Code permits no similar exception for priests celebrating, though they may, of course, always communicate *more laicorum* in the circumstances of Canon 858 §2. To celebrate Mass after breaking the fast, apart from the exceptional cases which the moralists have always noted, an indult is required.

(i) The Holy Office, 22 March, 1923,¹ in a letter addressed to Ordinaries, permitted a certain mitigation of the law in the case of priests celebrating Mass. The leading principle in this document is that the law may be relaxed solely for the spiritual good of the faithful and not for the private devotion or advantage of the priest: "Gravissimae demum huius legis relaxationem solum concedendam scias, quum spirituale fidelium bonum id exigat, non vero ob privatam ipsius sacerdotis devotionem aut utilitatem". The indult can be obtained from the Holy See by Ordinaries in favour of a priest who is unable strictly to observe the law, owing to infirmity or excessive fatigue (*infirmiae valetudinis causa, vel propter nimium sacri ministerii laborem, aliasve rationabiles causas*), as often as he is under the obligation of duplicating or of saying Mass at a late hour. Liquid nourishment alone is permitted and intoxicants are absolutely excluded. The normal procedure is for each case to be sent to the

¹ A.A.S. XV, 1923, p. 151.

Holy Office by the Ordinary, but habitual faculties are sometimes given to Ordinaries, though we do not find these included in the usual *formula* of Quinquennial Faculties printed in the books, e.g. Bouscaren *Canon Law Digest*, Vol. II p. 5. In urgent cases an Ordinary may, himself, grant the permission personally, not through a Vicar General, and afterwards acquaint the Holy See of the fact.

(ii) The same Congregation, 1 July, 1931, issued a more closely determined list of rules to be observed in applying for this indult. The document did not appear in the *Acta Apostolicae Sedis*, but it was printed in the journals, e.g. *Periodica*, 1932, p. 106. The points to be included in the petition are the age and ecclesiastical office of the priest, a medical certificate concerning his state of health, the hour of celebration and any other circumstances in the case of duplicating, and information concerning the possibility of getting another priest to do the work of the petitioner. In the case of secular clergy the petition must be sent through the Bishop together with his *votum*; in the case of regulars with care of souls, the intervention of the Superior General is also required. These *normae* do little more than make more precise the instruction already issued in 1923.

But nn. 1 and 2 of these rules note an important distinction between "per modum potus ad vires physicas reficiendas" and "per modum verae medicinae ad morborum effectibus occurrendum", and this distinction makes the conditions on which an indult may be obtained far less strict. For the taking of medicine is not limited to cases where a relaxation of the law is desirable for the spiritual good of the faithful, but may be permitted for the private advantage of the priest: "Cum ratio dispensationis per modum potus publicum sit bonum spirituale fidelium, ab iis tantummodo sacerdotibus impetrari potest, qui animarum curae sint addicti; dispensatio per modum verae medicinae, cum in commodum etiam privatum sit inducta, ceteris quoque sacerdotibus potest concedi; prima pro diebus tantum festivis vel ferialibus conceditur, in quibus missae sacrificium hora tardiore (post horam decimam) ratione ministerii est celebrandum; altera etiam pro omnibus diebus".

E. J. M.

ROMAN DOCUMENTS

THE TABERNACLE AND KEY

S.C.De Disciplina Sacramentorum "Instructio de Sanctissima Eucharistia sedulo custodienda". A.A.S. XXX, 1938, p. 198 *seq.*

(EDITOR'S NOTE.—Since the matter of this Instruction is not exclusively for the clergy, we have thought it to be of general utility to give the substance of the document in an English version, the more important phrases being put in *italics*.)

1. The Holy See has never failed to put before local Ordinaries cautions and safeguards for protecting from profanation the Holy Eucharist which is reserved in churches by common law or by indult. The present canonical discipline, contained in Canon 1269 of the Code of Canon Law, is as follows :

§ i. The Holy Eucharist must be kept in a fixed tabernacle placed in the middle part of the altar.

§ ii. It should be well constructed, securely closed on all sides, fittingly ornamented according to liturgical laws, containing no other article, and so well guarded that there is no danger of sacrilegious profanation.

§ iii. For grave reasons and with the consent of the local Ordinary, the Holy Eucharist may be removed from the altar during the night, and placed on a corporal in a becoming and safer place, observing the directions of Canon 1271.

§ iv. The key of the Tabernacle in which the Blessed Sacrament is reserved must be most carefully guarded, and this is a grave obligation in conscience on the part of the priest in charge of the church or oratory.

2. This Sacred Congregation, to which has been committed the discipline of the Sacraments (Can. 249), issued an Instruction on 26 May, 1929, concerning things to be observed or avoided in celebrating Mass and distributing Holy Communion. It has now seemed opportune to recall the law of the Church on the custody of the Holy Eucharist, and to order some further means of preventing profanation.

3. The careful observance of the Canons of the Code will go a long way to securing this end. For reservation of the Blessed Sacrament in churches Canon 1265 requires that there should be some person in charge, and that Mass should be celebrated there at least every week. The Holy See sometimes permits a fortnightly Mass, for the purpose of renewing the Sacred Species, provided all danger of corruption is removed, but the law which requires some person to be in charge day and night is never dispensed.

4. (a) The first thing required by Canon 1269 is that the tabernacle must be fixed and securely closed on all sides : *inamovibile et undequaque solide clausum*. With the one exception to be mentioned (i.e. removal at night provided for in Can. 1269 § 3), no Bishop may ever dispense from this law, and a centenary or immemorial custom is of no avail. Closure on all sides entails that it must be constructed of stout and solid material, *ex materia solida et firma*. It may be of wood or of marble or of metal, the latter being preferable. But, whatever the material used, the important point is that it should be solid, with its component parts strongly joined together ; the lock must be very strong and must be firmly fixed to the door, the hinges of which must be so constructed and arranged as to set it securely in the tabernacle (*conficiatur oportet ex solida materia, singulaeque partes intime inter se cohaereat, reseratio maximam exhibeat securitatem ac fortiter ostiolo adhaereat, cuius cardines firmiter sint constituti ac dispositi, qui ipsum ciborio inserant*). In those places where, for the greater safety of the Holy Eucharist, the Bishops have ordered the tabernacle to be entirely of metal, their directions are absolutely binding, as Cardinal Gasparri teaches (*De Ssma Eucharistia, II, 263, n. 994*). It is most desirable for the tabernacle to be actually a steel safe, which cannot be pierced or broken by the means commonly used by thieves, and for it to be securely fastened by iron staples either to the lowest gradine of the altar or to the wall at the back. Steel safes of this kind should be manufactured in the form of a tabernacle, and then finished with marble or other ornamentation, so as to have that artistic appearance which is required by Canon 1269 § 2. If this method is not employed, the safe should be made to fit into the existing tabernacle. But any doubt concerning what is a liturgically correct tabernacle may be removed by following the terms of the answer given by the Congregation of Rites, 1 April, 1908, to the Bishops of the Province of Milwaukee.

A priest had invented a form of tabernacle which appeared to be absolutely correct and for which he desired ecclesiastical approbation. His idea was praised in general terms, but the Congregation directed that it pertained to the local Ordinary to give the necessary approbation. Similarly, on 8 May, 1908, a question concerning a new form of tabernacle, having a revolving door without hinges, was referred to the local Ordinary.

The use of very strong steel tabernacles of this kind is an additional safeguard for the Holy Eucharist, and they should be introduced into new churches. But the *Congregation of Rites* does not order them in churches which already have tabernacles of some other type, provided these are proved to be sufficiently secure. The Bishops are urged to take special care that the tabernacles in use in their dioceses are sufficiently strong to resist sacrilegious profanation, and they should be most severe in ordering those to be removed which do not come up to this standard.

5. (b) The law requires, in addition, that the tabernacle should be carefully guarded with continuous vigilance and with all the safeguards demanded by the circumstances of time and place.

It is desirable, indeed, that the custodian should be a cleric, or even a priest, but a layman is not excluded from this office provided that a cleric is responsible for the key which locks the place where the Blessed Eucharist is reserved. The custodian must remain near the place day and night, so that he may quickly be found if required, and may exercise an uninterrupted vigilance; he should never leave the church during the period in which it is open to the faithful and rarely visited by them (nunquam ecclesiam deserat tempore quo haec fidelibus patet et ab his magis deserta relinquitur). This rule should be more strictly observed in city churches, owing to the presence of unsuspected thieves in the guise of pilgrims or beggars, who carefully seize an opportunity swiftly and deftly to commit a sacrilegious theft, when no one is watching, or who examine the building and its appointments during the day-time and put their plans into execution at night. This is not so likely to happen in country districts where the presence of an unknown person arouses suspicion, but the parish priest or rector of the country church is not for this reason relieved of his obligation of guarding the Holy Eucharist. The

manner and extent of his care must be left to his prudent judgement, having regard to all the local circumstances ; for example, he could himself visit the church at various times during the day, or entrust its vigilation to some reliable persons living in the neighbourhood, or arrange for the parishioners to make private visits to the Blessed Sacrament at stated times.

Care must also be taken when workmen are employed in the church, sacristy or house.

At night, when the church is closed, the careful guardianship of the Holy Eucharist prescribed by the law must not be remitted. The chief ordinary precautions which prudence suggests as the normal means for guarding the Holy Eucharist, and for protecting the sacred vessels, registers, alms-boxes and church furniture, are as follows :

(1) All the entrances to the church, as far as it is necessary and possible, should be furnished with strong doors having good locks and bolts, which can be unlocked only from the interior of the church ; windows should have lattices or bars. (2) Each evening, before the church is closed, it should be carefully inspected so as to discover the presence of any wrong-doer. (3) The work of closing the church and the care of its keys should be entrusted only to persons of good repute and temperate habits. We may mention, in addition, the various electrical devices which are in common use nowadays for detecting the presence of thieves in buildings, but it is necessary, of course, to disguise apparatus of this kind and to test it frequently.

The third section of Canon 1269 contains a special provision. For a grave reason and with the approval of the local Ordinary the Holy Eucharist may be removed from the altar tabernacle at night and kept on a corporal in a fitting and safer place, with a light burning before it as required by Canon 1271. The sacristy is commonly used, provided it is a safer and a fitting place, or if preferred, a strong room or safe built into the wall of the church may be used. If neither the church nor the sacristy is sufficiently secure, the Holy Eucharist may be kept privately in some other safer place. The parish priest must then see that it is done with all due honour and reverence. When the Blessed Sacrament is reserved in any of these ways, the Sacred Species must always be in a covered ciborium or pyx, and not merely reposing on a corporal ; the priest must wear a surplice and stole when removing the Blessed Sacrament, and the rule is that he should be accompanied by a cleric carrying a light.

It is also a useful precaution against theft not to leave in the tabernacle any vessels of great value ; after being used on the greater festivals they should be purified, and the particles transferred to an ordinary ciborium. The same applies to ecclesiastical ornaments and votive offerings in general.

6. (c) The key of the Tabernacle must be carefully kept by the priest, since all the above rules will be useless if this is not done, and it is for him a grave matter of conscience, as Canon 1269 § 4 states. *He is strictly enjoined never to leave the key of the tabernacle on the altar or in the tabernacle door, not even during those hours of the morning when divine services and distribution of Holy Communion take place, particularly if the altar where the Blessed Sacrament is reserved is not in a conspicuous place. When the rites are finished the rector of the church should keep the key in his house, or have it always about his person, using every precaution against loss ; or he may, if he desires, lock it in a safe and secret place in the sacristy, keeping the key of this place at home or on his person as already directed.*

Priests who are custodians of the Holy Eucharist are under a grave obligation to keep the Tabernacle key with the greatest diligence. The right and the obligation of its custody belongs *per se* to the rector of the church or oratory, and during his absence it should be committed to another priest. If it is kept locked in the sacristy, the key of the place may be left with the sacristan during the absence of the rector, when the tabernacle key is likely to be required by other priests. *In a parish church the parish priest is the custodian ; in a cathedral or collegiate church, which is also parochial, the custody of the Blessed Sacrament belongs to the chapter, and a second tabernacle key must be in the charge of the parish priest (Canon 415 § 3 n. 1). Even though a confraternity is erected in his church, the exclusive right of retaining the key belongs to the parish priest.*

In non-parochial churches, where the Blessed Sacrament is reserved by Apostolic Indult, the key is to be in the charge of the chaplain or rector, not of lay patrons ; lay people cannot *per se* retain the tabernacle key except by indult.

7. The custody of the key in convent chapels calls for some special observations. From Canon 1267 the Blessed Sacrament in these religious houses must be reserved in

the church or principle oratory, not in the convent enclosure. Consequently *Ordinaries* must secure the observance of the rule that the key of the tabernacle is not kept within the convent enclosure (S.C.R. n. 3448 ; Gasparri, *op. cit.* n. 998). For the future it must be kept in the sacristy in order that it may be quickly obtained when required. When the divine services are finished, and especially at night, it is to be put in a strong, safe and secret place, and locked with two keys, in such wise that both are necessary to open the place. One key is to be in the custody of the superior of the community or of her vicar, and the other to be kept by one of the religious as, for example, the sacristan. Their Lordships the Bishops must secure the observance of this direction and rigidly enforce it with no respect for persons, as a safeguard against abuse and irreverence towards the Holy Eucharist which is otherwise likely to arise.

8. With regard to seminaries, colleges, hospitals and other similar institutions, the tabernacle key is to be kept by the rector or superior if he is a priest, and in other cases by the spiritual director or chaplain who says Mass and performs the other sacred functions ; he must keep it carefully and not allow it to pass into the hands of other people.

9. In private oratories it is the custom for the key to be left in the sacristy, in the custody of the family, and not in the care of a priest (Gasparri, *op. cit.* II n. 999). But the Bishop may, if he sees fit, refuse to leave the key in the custody of a lay person who enjoys an indult permitting reservation of the Holy Eucharist, and he may entrust it instead either to the priest who says Mass in the chapel, or to the parish priest. Lay people who are permitted to retain the key must be reminded of the strict duty incumbent upon them not to allow the key to pass into the hands of anyone else in their family or household.

10. The above precautions will not be fully effective unless the following four additional rules are observed by their Lordships the Bishops.

(a) During their visitation, and at other times if necessary, they should institute a diligent inquiry concerning the precautions taken for the security of the Holy Eucharist, not only in parish churches but in all other places. If it is discovered that the law is not being observed, they must order it to be done within a given time under penalty of a fine or even of suspension in the case of priests. Persons

concerned are not to be excused from observing the law on the plea that no mischance has ever occurred in the past.

(b) If ever a sacrilegious theft occurs within the diocese, the Bishop or his Official must start a process against whatever secular or religious priest was responsible for the custody of the Holy Eucharist, and forward the acts of the process to this Congregation together with an episcopal *votum* describing the circumstances of the theft, indicating the person whose fault or negligence occasioned it, and suggesting the canonical penalties to be inflicted.

(c) Canon 2382 sanctions severe penalties against priests who gravely neglect the custody of the Holy Eucharist, even though no violation has occurred, and they may be deprived of their parishes. Bishops should similarly punish with fitting penalties any other rectors who gravely neglect their duty, and any necessary powers for the purpose are granted through this Congregation. Parish priests and others responsible cannot escape these penalties by blaming the negligence of some other priest. Local Ordinaries are hereby granted the necessary powers to inflict penalties on exempt religious of both sexes, who have been guilty of negligence in this matter, powers to be used cumulatively with the major religious superiors, but to the Bishop alone is reserved the power of instituting the process described under (b).

(d) Bishops should carefully inquire whether those churches and oratories, which are not permitted by the common law to reserve the Holy Eucharist (Cf. Can. 1265 § 1 n. 1, 2), do so by virtue of an apostolic indult granted permanently or only for a given time. If it is discovered that the privilege has not been lawfully obtained, it is an abuse which must cease at once. Moreover, they should not too easily accept and recommend petitions for reserving the Holy Eucharist in places which are not permitted to do so by the common law. They should, on the contrary, refuse except for the gravest reasons, especially in the case of private oratories, situated apart from the houses of the faithful in deserted and mountainous places, which offer no security for the custody of the Holy Eucharist. *It is far better that even a notable portion of the faithful should not have an opportunity of adoring the Holy Eucharist than to expose the Sacred*

Species to the probable risk of profanation. To Bishops and local Ordinaries is hereby given the power to revoke the faculty of reservation, which has been enjoyed by churches and oratories both public and private by Apostolic Indult, as often as they observe that grave abuses have crept in, or that conditions are lacking for the safe custody, reverence and due worship of the Blessed Sacrament.

These are the canonical rules or precautions which this sacred Congregation enjoins upon local Ordinaries who shall, in their turn, take special care that they are observed by parish priests and all others concerned, for the removal of abuses and a safeguard against their occurrence. Any further precautions which appear necessary are left to the zeal of Pastors. We implore them all in the Lord to guard by every effective means the Holy Eucharist, and to frustrate the sacrilegious attempts of wicked men. For, as the Roman Ritual declares (tit. iv cap. i, n. 1), "The church of God possesses nothing more worthy or more holy or more wonderful. For therein is contained the highest and greatest gift of God, the author and source of all grace and holiness, Christ the Lord. May It be to all Bishops, priests and faithful Christians an unfailing pledge of divine protection from on high.

Our Most Holy Lord, Pius XI, by divine Providence Pope, in an audience granted to His Excellency the Secretary of this Sacred Congregation on 7 May, 1938, graciously deigned to confirm the above Instruction, which had been approved by the Eminent Cardinals of the Congregation in a plenary session on 30 March of the same year, commanding it to be promulgated in the *Acta Apostolicae Sedis*, and to be religiously observed by all Ordinaries, local and personal, and by all others whom it specially concerns, all provisions to the contrary notwithstanding.

Given at Rome, from the office of the Sacred Congregation of the Sacraments, on the Feast of the Ascension of Our Lord in the year 1938.

D. CARD. JORIO, Prefect.

F. BRACCI, Secretary.

CHURCH MANAGEMENT

SANCTUARY ACCESSORIES

Lamps

THE *Rituale Romanum* and the Code prescribe that there should be at least one lamp burning day and night without interruption, before the altar where the Blessed Sacrament is reserved. It is permitted to have more than one ; in fact, there is no limit so long as the number is always odd. There is no need to have the full number burning at the same time ; it is fitting that the number be regulated according to the dignity of the feast or season. There is no legislation as to shape, material, colour ; but a decree of the S.R.C. by which the use of red or green glass is tolerated, implies that the essential part should be of clear glass, preferably white. We are left free to choose the position of the lamp, provided that it be always to the front of the altar. The customary positions are hanging from the roof, in the middle of the chancel, or from a bracket attached to either of the side walls. This latter position is not to be encouraged, as one bracket lamp looks out of place, and two suggest a disregard for the law. It is strictly forbidden to set a lamp upon the table of the altar, or above the altar. The chains and pulleys of hanging lamps should be examined from time to time, and a discreet application of lubricating oil will prevent rust and eliminate the shrill creaking which so often accompanies the pulling up and down. Lamps are great collectors of dust and greasy dirt, and for lack of attention many a handsome lamp has been allowed to acquire unsightly shabbiness. A weekly dusting and an occasional washing with hot water and soap will keep the metal parts of a lamp bright and shining. In modern American churches floor standard lamps have come into favour ; this arrangement can be very effective, but is more suitable for sanctuaries of large churches where there is plenty of room.

Carpets. The predella, which, by the way, according to St. Charles Borromeo and, in our own times, Cardinal Gasparri, should be of wood, must always be covered with a carpet or rug. The *Caeremoniale Episcoporum* directs that the predella and the steps should be covered with a rich

coloured carpet so that as far as possible they may be rendered more conspicuous and decorated than the surrounding floor for which a plain green covering is sufficient. Here we have another instance of the liturgical principle of drawing the attention to the focal point of a church by means of a concentration of colour. Green would appear to be the accepted everyday colour of the liturgy, and its use is recommended, though not insisted upon, as the most suitable hue for the hangings and draperies of such sanctuary furnishings as it is customary to cover.

Some of our older churches, more especially those of the Gothic revival, have sanctuary floors inlaid with highly coloured and decorative tiles. These tiles were put down under the mistaken notion that they were mediaevally correct: we know now that tiles were rarely and sparingly used for the floors of mediaeval chancels. These floors are out of favour with expert opinion, for they introduce a separate plane of decoration which is outside of the general scheme. However, where there is such a floor, there can be no point in covering it up with a many-coloured carpet. Where there is a good floor of stone or wood, a strip of plain carpet leading from the gates to the steps is sufficient, provided always that the predella and steps are suitably covered, and a spreading carpet may be reserved for greater feasts. Carpets, like lamps, are frequently allowed to become disrespectfully dirty. In addition to frequent sweeping and an occasional doing over with carpet soap, they should sometimes be sent away to a good firm of cleaners. Modern methods of shampooing can bring the most begrimed carpet back to its original brilliance: the cost is only a matter of shillings, and the life of the article is prolonged.

Preservation of Holy Oils. The Code and the *Rituale Romanum* require that the stocks containing the reserved supplies of Holy Oil, and those also which are in constant use, allowing for the customary exception of a small stock for sick-calls, should be kept in the church in a safe and suitable place. The exact place has not been indicated. The most suitable place is an ambry set in one of the walls of either the sanctuary or of the baptistery; this must be kept locked, and should have *Olea Sacra* painted conspicuously on the door. If the font is provided with an archi-

tectural canopy, after the lovely English tradition, the oils may be kept inside this. The wooden case in which the stocks are ordinarily placed should also be kept locked, but this requirement seems to have fallen out of observance. Oils must never be kept in the tabernacle : for a good reason, and with permission of the Ordinary, they may be kept in the rector's house. Stocks must be made of metal ; they may be of silver, tin or pewter, but never of iron or brass or of any other metal which breeds impurities by contact with oil. All stocks, whether the large ones in which the oils are preserved, or the small ones which are used in the administration of the Sacraments, must be marked with the respective initials, O.C.S.C., O.I. The cylindrical type in which the three are screwed together into one is sanctioned by the Ritual, but the small separate stocks are preferred nowadays. Except in case of necessity, laymen must not be allowed to touch the vessels containing the Holy Oils.

J. P. R.

BOOK REVIEWS

English Political Thought, 1603 to 1660. Vol. I, 1603 to 1644.

By J. W. Allen. Demy 8vo. Pp. x+525. (Methuen & Co. 21s.)

The Theory of Religious Liberty in England, 1603 to 1639. By

T. Lyon, B.A. Crown 8vo. Pp. ix+242. (Cambridge University Press. 7s. 6d.)

CATHOLIC tradition supports the Stuarts and is on the side of the Royalists in the struggles of the seventeenth century, not so much because the Royalists were in favour of Catholic toleration (which they were not) as because the Parliamentarians and Puritans ended by preaching a revolutionary doctrine, and were so bitterly and fanatically—one might almost say diabolically—anti-Catholic. The old Whig story of high-minded resistance to tyrannical oppression is finished, the Stuarts have largely been vindicated; and with this historical reassessment will always be associated the name of Mr. Belloc. His thesis receives remarkable confirmation from Professor Allen, whose book is an outstanding contribution to the study of the seventeenth century. Constitutionally the issue between King and Parliament was to find an answer to the question: Who shall determine public policy? If sovereignty resides in the King in Parliament what shall happen when the partners in government disagree? The Royalist solution of a prerogative right, not indeed to make law, but to break law *pro bono publico* was a clumsy but workable solution, constitutionally justifiable on precedent if not actively defended on broad principle. It is the value of Mr. Allen's survey that he shows how little the protagonists realized the fundamental issues involved in the struggle. He shows the firm grounding for the King's claim in the Hampden case, and is trenchant in his criticism of those who have "conveniently or dishonestly ignored" the saving clauses. "But even the simplest distinctions will prove too difficult to those who do not wish to understand." On the other hand, the Parliamentary case was based on bad history, the legend of an ancient Parliamentary constitution in England, the myth of Magna Carta which even now survives, and in some cases sheer dishonesty in the twisting of texts.

In religion the big problem was where power lay to make laws for the Church. James claimed that the King and Convocation had such power ; and Archbishop Bancroft's resolution in Convocation in 1604 denying this power to Parliament is seen by Professor Allen as the action which provoked opposition, and threw the common lawyers on the side of the enemy. In the Middle Ages the common law courts had issued writs of prohibition defining the limits of ecclesiastical jurisdiction. But in those days the source of that jurisdiction had been the Pope. Now it was claimed to be the King ; and in defence of their position the common lawyers went over to the enemy, while the King was left with a case which was doubtfully tenable in law and lacked historical precedent.

It is not possible in a short review to do justice to the knowledge of sources, the firm and careful judgement, the acute analysis and the critical reasoning which are to be found in this book. I can only mention in passing the wise remarks on a proper understanding of James I, the defence of the Stuart divines against the charge of preaching "something vaguely called the divine right of kings, assumed to be a mischievous superstition", the insistence on the fanatical anti-Catholicism of the Parliamentarians, a most acute analysis of the Puritan mind, and the temperate but vigorous defence of Laud.

In doubting the sincerity of Father Robert Parsons and the value of his plea for toleration for Catholics Professor Allen is, I think, unfair ; and he is joined in this by Mr. Lyons. The arguments for freedom of conscience put forward by Parsons are worth consideration apart from the man ; and his writings have an intrinsic value in the history of religious liberty. This problem of toleration forms a special section in Professor Allen's book and is the subject of Mr. Lyon's Thirlwall Prize Essay of 1937. The age was one of great practical intolerance, but it was also an age of perplexity and disillusion, of fitful and inconstant conversion, which saw "the birth of explicit thought on religious liberty". It is explicit declarations only which interest Mr. Lyon, and in his careful survey of the current literature he finds them most fully developed in the Baptist writings. Yet none of these writers, whether adherents of the sects or members of

the Church of England, whether divines or, as Mr. Lyon calls them, "lay latitudinarians", ever laid down a principle of complete tolerance—and all were absolute in excluding Catholicism. Thus the attitude of "the ever memorable" John Hales is described as "most wholly reasonable and tolerant". Yet it was Hales who said that the policy of the English Government towards Catholics was a "perfect pattern for dealing with erring Christians". It is not true that the Elizabethan government persecuted only in cases of disloyalty and treason to the Queen, and the plea that persecution had a political motive only cannot be maintained. The writ of August 1622 relaxing the Penal Laws expressly excludes "using the function of a Roman priest", an offence which, among others, is "adjudged by the laws of England to be merely civil and political". But the laws of England do not change the nature of the Catholic priesthood, and attack on that office as such will always stand as religious persecution.

These two books make one realize how much we need a good biography of Father Parsons, and they bring out clearly the fierce antagonism to Catholicism which had been driven into the minds of Englishmen in the seventeenth century. I was reminded in this connection of words which Mr. Belloc wrote of the Reformation as a whole: "for these vast spiritual changes come of powers outside our experience; Heaven and Hell are at work".

A. B.

Maria de la Luz, Protomartyr of Catholic Action. By Antony Dragon, S.J. Adapted from the French by the Rev. F. M. Dreves, Mill Hill Missionary. (Sands. Pp. 204. 5s.)

In spite of a style so colloquial as to be at times positively irritating, this book is a fascinating record of the persecution in Mexico and the inspiring fidelity of Mexican Catholics, lay and clerical, under the strain. That fidelity was stimulated and secured by formal Catholic Action, and an outstanding figure in the crusade was the girl whose name gives the title to the book and whose biography it is the author's first purpose to relate. *Maria de la Luz* was the

engaging though strong-willed child of good Catholic parents, orphaned of her mother in her early years. She devoted her life to the cause of Catholic Action, specializing in the catechetical work so necessary in a country in which Catholic Education was proscribed. She met her death standing at the door of the church to bar the progress of a group of young rioters who attempted to storm it. All Mexico was roused by the murder, and her funeral took the form of a triumphant acclamation of Maria's saintly life and heroic death. The Archbishop of Mexico greeted her mortal remains with the cry, "Hail to the first woman martyr of Catholic Action." As such she is deeply venerated by her countrymen today.

T. E. F.

Letters to Bart. By the Rev. T. J. Sheridan, S.J. (Sands. Pp. 128. 3s. 6d.)

No price can be too high to pay for the privilege of Conversion, but the cost is greatest when it involves the sacrifice of family affection. Bart's converted father, who penned these charming letters, could not bear to see a barrier rising between himself and those he loved, and the way in which he kept the ground clear was a work that only the Faith could inspire. Difficulties came in no small numbers, but as fast as they appeared they were disposed of, and in the end the "one mind" of St. Paul prevailed against the gates of hell.

As a true artist may present a perfect portrait by a few firmly drawn lines, so may an author put living characters before his readers by a few well-chosen words. Father Sheridan's success in portraying the creatures of his mind is unrivalled. If only he would put them into a full-length novel! Many of these people get less than a hundred lines from beginning to end of the book, and yet they walk through its pages incredibly alive. Chris is a masterpiece. His mothering by the quaint Mrs. Paterson, and their adventures together at Wimbledon and Lords' are delicious entertainment, making the more solid parts of the volume very easy of approach.

As an aid to Conversion this book is of great value, and as reading matter for those who are already Catholics,

it is a sheer delight. It is fiction, of course, not history; but the doubts and difficulties that occasion the letter-writing are so true to life and experience as to force one to the conclusion that the author has drawn upon facts and not relied solely upon his imagination. He has given us a converted father's apologia that would convince the most Protestant of devoted sons.

L. T. H.

The Mission of Austria. By Edward Quinn. (Sands. Pp. 141. 5s.)

JOURNALISTS seem to know more than other public men about what is going on in the world, and when a newspaperman writes a book, one may rely upon its being particularly well-informed. But have journalists no powers of prophecy? Two such writers published books on the very eve of the *Anschluss*, both having much to tell of Austria, yet neither contained one line of warning about that country's imminent invasion. All men knew that Herr Hitler dreamed of a united German people, but that the dream would be realized so swiftly, no one except Hitler—it appears—thought possible. Although comparative peace has followed the events of last March, an ominous silence broods over Central Europe.

The Mission of which Fr. Quinn writes is threefold: Germanic, European, and Catholic. How well Austria's hoped-for destiny was being fulfilled is clear from the evidence set down in these pages, which form an historic survey of what has happened since 1918. The immediate post-war period portended disaster, but found its hero in Mgr. Seipel. His work was carried on by Dollfuss, and Schuschnigg took up the task of completing it, until the Nazis swept all before them. Must the lifework of Austria's three great Chancellors come to nothing? This is the question which is exercising the minds of all thinking Catholics. They may find comfort in the thought that it takes a long time to destroy foundations which have been well and truly laid. Fr. Quinn has been watching the work of Austria's rebuilding since it began, and the fruit of his keen observation makes a most attractive and informative volume.

L. T. H.

The Faith in Practice. By Fr. Philip Hughes. (Longmans. Pp. 286. 5s. net.)

THERE is an aspect of present-day European politics which must attract the attention of the most casual observer, even though otherwise he may have no particular interest in religion; it is the importance of Catholicity. Spain, Italy, Russia, France, and Germany are all showing phases of the time-old struggle between the Church and her enemies: and in England—to mention but one sphere of public life—no laws concerning marriage or education can be passed without much mention being made of the Catholic faith and its refusal to compromise the teaching of Christ. In consequence many people have had their curiosity aroused and are asking for information about this insistent creed. Father Hughes provides them with an ideal exposition of what the Church is, what she teaches, and to what she is leading.

Controversy is completely absent from this volume, which is Catholicity from cover to cover. The claims of the Church to be man's sole guide, through temporal life to life eternal, are stated with admirable clearness, and the means whereby the highest ambitions of the human soul may be achieved are thoroughly explored. Nothing important is omitted and nothing trivial is included, so that anyone who carefully reads these pages will have a concise explanation of Catholic belief and practice. The use of the Sacraments and the exercise of the Christian virtues, and finally their fruit in a life of devout service to the omnipotent God; this is the subject-matter of what may be justly termed a masterly manual of true Christian doctrine.

Catholics who study this volume will rejoice again in the beauty of their heritage, and non-Catholics will here find an explanation of why the Church has numbered amongst her children the best and noblest of our race. L. T. H.

FROM FOREIGN REVIEWS

(1) *De Sacrificio Missae juxta S. Thomam.* (*Angelicum*, 1938, fasc. 2. pp. 262–285.) It is rare, says Fr. Adolf Hoffmann, O.P., to find a treatise on the sacrifice of the Mass in which

the doctrine of St. Thomas on this point is faithfully expounded in his own words. What usually happens is that the author sets forth his own theory on the essence of the sacrifice, and then proceeds to support it with the authority of St. Thomas on the strength of one or other isolated text from his works. Or else the treatise opens with a dissertation on sacrifice in general, and, the issue having been thus prejudged, the words of St. Thomas are twisted to suit the author's theory. In the present article Fr. Hoffmann gathers together all the passages of St. Thomas which deal with the sacrifice of the Mass, in order to discover what the teaching of the Angelic Doctor really is. Space does not allow us to do more than record his conclusions :

(i) The Eucharist is not only a sacrament, it *is*, it *is called*, it is *said to be*, it has the *nature (rationem)* of, a sacrifice.

(ii) The Eucharist is a sacrifice by reason of its unique relation to the Passion and to the Oblation of Christ.

(iii) The special relation of the Eucharist to the Passion of Christ consists in the fact that it is the sacrament which commemorates and represents the Passion, of which it is the *figura*, the *imago*, the *exemplum*. It is true that the other sacraments are related to the Passion of Christ, because it is from the Passion that they all derive their efficacy ; indeed, there is a sense in which baptism also "represents" the Passion. But the Eucharist is a sacrifice inasmuch as it represents the Passion in a special manner which is not common to the other sacraments.

(iv) Although there are many rites in the celebration of the Eucharist which serve to represent the Passion, it is only by reason of that "figure" or "image" of the Passion which is found in the Consecration that the Eucharist is called a sacrifice.

(v) It is important to notice in what sense St. Thomas uses the word "represent". It has been suggested by some authors that it has the sense of rendering really present, though in a hidden or sacramental manner. This is not the meaning which St. Thomas attaches to the word. For him "to represent" means to signify, or to express in figure, as an image or a picture of a man represents a man.

(vi) In this sense the Eucharist, considered as a sacrifice, represents the Passion ; it represents not merely the interior

act by which Christ offered himself to His Father, but the external separation of the blood from His body which really took place on Calvary.

(vii) Finally, it is the Consecration that uniquely represents the Passion of Christ, by reason of the *sacramental* separation of the body from the blood of Christ which takes place when His body alone *vi sacramenti* becomes really present under the species of bread, and His blood alone *vi sacramenti* under the species of wine.

(2) *Fieri est factum esse.* (*Divus Thomas*, Piacenza; May-June, 1938, pp. 254-278.) Under this paradoxical title Père Glorieux examines a favourite principle of St. Thomas: "In his quae subito fiunt, fieri est factum esse." That we instinctively cling to the distinction between being and becoming is due to the fact that none of the changes of which we have experience are truly instantaneous: however "sudden" they may appear to be, there is always at least a very small difference between the becoming and the accomplished fact; there is an intermediate stage to be crossed between the *terminus a quo* and the *terminus ad quem*. But if a change is instantaneous there is no such intermediate stage; the last moment of the old state is the first moment of the new. "Transitus de uno termino in alterum non est tempore sed in instanti. Hoc autem est quando termini motus vel mutationis sunt affirmatio et negatio, sive privatio et forma. Nam inter affirmationem et negationem nullo modo est medium (*De Veritate*, 28, 9)." Among the important applications of this principle which P. Glorieux considers are generation, creation, death, transubstantiation, and the justification of the soul. Hence, for example, St. Thomas holds that the act of perfect contrition, which is the ultimate disposition for the infusion of the virtue of charity, is itself elicited under the influence of the virtue of charity infused in the same instant. (I *IIae*, q. 118, a. 8.)

G. D. S.

PERMISSU SUPERIORUM

BOOKS RECEIVED

1745 AND AFTER. By Alistair and Henrietta Tayler. (London: Nelson. 274 pp. 12s. 6d.)

LETTERS TO BART. By T. J. Sheridan, S.J. (London: Sands. 3s. 6d.)

THE THREE WAYS OF THE SPIRITUAL LIFE. By R. Garrigou-Lagrange, O.P. (London: Burns Oates & Washbourne. 112 pp. 3s. 6d.)

INTRODUCTION TO ASCETICAL AND MYSTICAL THEOLOGY. By Archbishop Goodier, S.J. (London: Burns Oates & Washbourne. 209 pp. 7s. 6d.)

THE SUNDAY EPISTLES SIMPLY EXPLAINED. By Rev. E. C. Messenger, Ph.D. (London: Burns Oates & Washbourne. 189 pp. 6s.)

THE AUGUSTINIANS. From St. Augustine to the Union, 1256. By E. A. Foran, O.S.A. (London: Burns Oates & Washbourne. 180 pp. 7s. 6d.)

THE ENGLISH RECUSANTS. By Brian Magee. Introduction by Hilaire Belloc. (London: Burns Oates and Washbourne. 230 pp., 10s. 6d.)

THE CHURCH AND THE ECONOMIC ORDER. Being the Report of Section III of the Conference on Church, Community, and State, Oxford, 1937. (London: Allen & Unwin. 47 pp. 6d.)

RELIGION IN ESSENCE AND MANIFESTATION. By G. van der Leeuw. (London: Allen & Unwin. 25s.)

CATHOLICISME ET COMMUNISME, OUI OU NON? By R. P. Rambaud, O.P. (Avignon: Aubanel Aîné. 89 pp. 9 fr. 60.)

JE CROIS EN DIEU (Son Existence). By l'Abbé J. Raimond. (Paris: Desclée de Brouwer. 288 pp. 15 fr.)

AU DIEU INCONNU. By Victor Dillard, S.J. (Paris: Beauchesne. 230 pp.)

LES MALADIES NERVEUSES OU MENTALES ET LES MANIFESTATIONS DIABOLIQUES. By Joseph de Tonquédec. Précédé d'une lettre de S. Em. le Cardinal Verdier. (Paris: Beauchesne. 242 pp. 15 fr.)

INTRODUCTION AU "LIVRE DE RUTH". Texte Intégral de l'Ouvrage de l'Abbé Tardif de Moidrey. By Paul Claudel. (Paris: Desclée de Brouwer. 240 pp. 21 fr.)

AN ESSAY ON CRITICAL APPRECIATION. By R. W. Church, D.Phil. (Oxon). (London: Allen & Unwin. 299 pp. 10s. 6d.)

CHRIST AND THE WORKERS. By Stanley B. James. (London: Sands. 144 pp. 5s.)

POETRY AND CRISIS. By Martin Turnell. (London: Sands: The Paladin Press. 88 pp. 2s. 6d.)

THE DUBLIN REVIEW

A Quarterly and Critical Journal

102nd Year

No. 406

JULY, 1938

Kulturkampf *By Oliver Woods*

Christianity, Peace and War *By Michael de la Bedoyere*

Ignaz Seipel and the Anschluss . . . *By Barbara Ward*

Huysmans *By Mrs. George Norman*

The Papal Navy and Its English Ships
By Michael Bouquet

Usury and the Theologians *By Rev. Andrew Beck, A.A.*

Oscar Wilde as I Knew Him
By Rt. Rev. Abbot Hunter-Blair, O.S.B.

Fusion of Anglo-Norman and Gael
By Sir Michael O'Dwyer

Corporate Oblation . . . *By Rev. Anthony Thorold*

Anton Bruckner's Song of Praise . . *By Elsie Codd*

The Spoilt Convert (continued) . *By Gertrude Donald*

and Book Reviews

Price 3s. 6d., or \$1 net. Yearly subscription, 15s. or \$4 post free

BURNS OATES & WASHBOURNE

W
406
oods
oyere
Vard
rman
uquet
A.A.
S.B.
Dwyer
borold
Codd
onald
st free
E

IF YOU HAVE ANYTHING
TO SAY, WHY NOT SAY
IT PUBLICLY IN THE

Catholic Herald ?

The *Catholic Herald* Correspondence Page has become famous in two years because it has taken the lid off the minds of the ordinary hitherto silent Catholics.

Thousands read it and thousands (literally) write in it.

"UNDER TWENTY-FIVE"

To enable more and more Catholics to express themselves, this series of articles by young men and women of all classes and occupations has been started. A hundred manuscripts were received in the first month.

**CAN YOU AFFORD TO BE OUT OF
THIS ACTIVE CHRISTIAN FORUM ?**

The Catholic Herald

From all Newsagents.

Every Friday.

Price 2d.

MORAL AND PASTORAL THEOLOGY

by

Henry Davis, S.J.

THIRD AND ENLARGED EDITION

36s. net for the four volumes (each Demy 8vo, about 480 pp.); single volumes 9s. net

As the third edition contains many additions, the price of the work has had to be increased. A SUPPLEMENT is issued which contains all additions to the first and second editions at the price of 1s. 6d. net.

"... every English-speaking priest ought to regard the Heythrop compendium of Moral Theology as indispensable."—*Tablet*.

"... bound to be welcomed by the educated laity... takes special account of problems which are peculiar to this country."—*Clergy Review*.

"... thoroughness, candour, calm facing of difficulties."—*Month*.

PASTORAL THEOLOGY

Authentic Replies on the Canons of the Codex
Juris Canonici

1s. 6d. net

"A useful collection for priests on the mission."—*Catholic Book Notes*.

SHEED & WARD, 31 Paternoster Row, E.C.4

THE SHILLING LIBRARY

The new catalogue of Messrs. Burns Oates & Washbourne's Shilling Library, which is now ready, includes a large number of additional volumes, bringing the total published in the series to over 250.

The series is grouped under the following general headings : Holy Scripture, Apologetics, Biography, History and Travel, Devotional Books, Fiction. They vary in size but all are bound uniformly in strong crimson boards which resemble ordinary cloth binding.

The index of authors includes a most impressive list of names. Among them are

ARCHBISHOP AMIGO
RENÉ BAZIN
R. H. BENSON
FR. D'ARCY, S.J.
SHANE LESLIE
HENRI JOLI

DOM BEDE CAMM
ABBOT CABROL
JOSEPH CLAYTON
CARDINAL NEWMAN
ABBÉ HUVELIN
FRANCIS THOMPSON

The new additions include

THE APOCALYPSE OF ST. JOHN

Rev. C. C. Martindale, S.J.

GODDESS OF GHOSTS

Rev. C. C. Martindale, S.J.

ROME AND REUNION

Rev. E. C. Messenger

MUST WAR COME?

John Epstein

FRÉDÉRIC OZANAM

Rev. J. Brodrick, S.J.

ST. PHILIP NERI

Rev. V. J. Matthews

The complete catalogue will be sent post free on request

BURNS OATES & WASHBOURNE

Ceremonial and Liturgical

THE CEREMONIES OF THE ROMAN RITE DESCRIBED

Rev. Adrian Fortescue
Illustrated, 15s.

THE ROMAN BREVIARY

An English Version compiled by the BENEDICTINE
NUNS of Stanbrook *In four volumes, from 15s. each*

THE ROMAN MARTYROLOGY

New and Revised Edition

7s. 6d.

THE SACRAMENTARY

Historical and Liturgical Notes on the Roman Missal,
translated from the *Liber Sacramentorum* of DOM
ILDEFONSO SCHUSTER, O.S.B., by A. LEVELIS-MARKE

In five volumes, 7s. 6d. each

THE VEST POCKET RITUAL

Brief notes on the administration of the Sacraments,
and the formalities to be observed

Rev. Leonard Clark
2s. 6d.

THE PRIEST'S MANUAL

Meditations for Priests before and after Mass

Archbishop Porter, S.J.
2s. 6d.

BURNS OATES & WASHBOURNE

Apologetics

APOLOGETICS FOR THE PULPIT

These volumes are designed for the ordinary priest who, with little time at his disposal, nevertheless feels that instructions dealing with the Grounds of Faith have a right to their place in the curriculum of parochial teaching.

Rev. Aloysius Roche
In three volumes, 6s. each

FIVE-MINUTE SERMONS

Collected from the *Universe*

3s. 6d.

MORE FIVE-MINUTE SERMONS

5s.

IS IT ALL TRUE?

"A series of popular studies in apologetics. . . . The ideal book for the simpler Catholic reader."—*Universe*.

Rev. Aloysius Roche
5s.

THINGS TEMPORAL AND TIMELESS

Sermons for every Sunday in the year

Rev. J. P. Arendzen
3s. 6d.

TWO HUNDRED EVENING SERMON NOTES

Rev. F. H. Drinkwater
5s.

BURNS OATES & WASHBOURNE

BURNS OATES & WASHBOURNE

BOOKSELLERS

We have the largest and most varied stocks
of books of Catholic interest of all publishers,
including American and Foreign publications.

THEOLOGY

HAGIOLOGY

BIOGRAPHY

DEVOTIONAL

BELLES LETTRES

FICTION

PHILOSOPHY

HISTORY

APOLOGETICS

CHILDREN'S BOOKS

SCHOOL TEXT-BOOKS, ETC., ETC.

PRAYER BOOKS — BIBLES — MISSALS — MANUALS

●
*Write your requirements or visit our bookshops.
Orders attended to by return of post.*

Catalogues sent post free on request.

●
30-32 Manchester Street, Liverpool; 39 John Bright Street, Birmingham;
66-68 Bridge Street, Manchester; 248 Buchanan Street, Glasgow;
21-22 D'Olier Street, Dublin;
43-45 Newgate Street, E.C.1 **LONDON** 129 Victoria Street, S.W.1

The Universe

*The most widely-read
Catholic paper*

THE CLERGY will find in "The Universe" the most comprehensive news of Catholic affairs throughout the world, supplied by authoritative representatives in practically every country.

THE CLERGY will find the official announcements of the dioceses of Great Britain faithfully and promptly recorded, and all news of nation-wide interest for the progress of the Catholic cause fully presented.

THE CLERGY will find representative and central Catholic opinion upon topics of the day voiced both editorially and by expert writers upon the subjects concerned.

THE CLERGY will find in "The Universe" the best medium of publicity for announcements, appeals and small advertisements.

*Its sale exceeds by many thousands the combined sale of all other
Catholic papers printed in Great Britain and Ireland.*



TWOPENCE WEEKLY
BY POST 12s. 6d. PER YEAR



184 STRAND, LONDON, W.C.2

BURNS OATES & WASHBOURNE

Publishers to the Holy See

The PREMIER HOUSE for
CHURCH FURNITURE
WOODCARVING and
DEVOTIONAL REQUISITES

ROSARIES
STATUES
PICTURES
CARDS AND
CALENDARS—CRUCIFIXES
FONTS—FIRST COMMUNION
MEMORIALS — PRIE-DIEU
BIBLES, NEW
TESTAMENTS
PRAYER
BOOKS AND
GENERAL
CATHOLIC
LITERATURE

*Catalogues of Books, Church Furniture, and Devotional Articles
sent post free on request*

30-32 Manchester Street, Liverpool; 39 John Bright Street, Birmingham;
66-68 Bridge Street, Manchester; 248 Buchanan Street, Glasgow;
21-22 D'Olier Street, Dublin;

43-45 Newgate Street, E.C.1 **LONDON** 129 Victoria Street, S.W.1

